A SCHOOL HISTORY OF ANCIENT AND MODERN INDIA



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A School History of Ancient & Modern India

BY

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ANCIENT AND MODERN INDIA.

CHAPTER I.

VEDIC AGE, CIRCA 2000 TO 1400 B.C.

Earliest Seats of Human Civilisation.—Four gifted families of the human race occupy a considerable portion of the Old World. The great *Aryan* nations people nearly the whole of Europe and considerable portions of Persia and India; the *Turanian* nations occupy China and

the vast tract of country known as Thibet and the Chinese Tartary; the *Semitic* races are the masters of Arabia and other parts of Western Asia; and the *Hamitic* races are still represented in the north-east of Africa. Sections of these four races became civilised in very remote ages, and a warm climate, a fertile soil, and inundating and fertilising rivers determined the earliest seats of their civilisation.

Agriculture was the most potent agent in promoting the cultivation of civilised arts in the early ages. Hunting and pasture yield a precarious and poor food supply, and nations living by pasture and the spoils of the chase were constantly engaged in seeking for the means of their livelihood, and lived scattered over the country. But the produce of agriculture is rich and plentiful, and races living by agriculture multiplied more rapidly and built populous villages and towns, and some classes among them were able to devote themselves to the cultivation of arts and learning and various industries. And thus we find that the tracts of country most suited for successful agriculture were the earliest seats of civilisation. If we run our eye over a physical map of the Old World, along the zone between the 20th and 40th degrees of the north latitude which generally possesses a warm and genial climate, we shall find that there are four extensive tracts of level country, not over a few hundred feet above the sea-level, which are inundated by large and fertilising rivers, and were therefore best suited for agriculture in the remote past. And it is these four tracts, watered by the Nile and the Euphrates, the Hoang-Ho and the Indus, which were the earliest seats of human civilisation. The Hamitic race developed their early civilisation in Egypt, the Semitic race in Chaldæa and Babylon, and the Turanian race in China; and the Aryan race had their earliest seat of civilisation in

Northern India, on the banks of the Indus, and then on the Ganges.

Aboriginal Races.—But before we speak of the Indo-Aryan race, it is necessary to say something of the aboriginal races of India. The three principal aboriginal races of India were the Mongolians, the Kolarians, and the Dravidians. The Mongolians appear to have penetrated into India from the north in pre-historic times through the north-eastern passes; and their descendants still live in Sikkim and Bhutan, in the Garo and Khasia hills, in Cachar, Manipur, and Hill Tippera. The Kolarians seem to have also come from the north-east, and penetrated into Bengal and Chota Nagpur; and the Kols and Sontals of the present day are descended from them. On the other hand, the Dravidians appear to have come through the north-western passes into the Punjab and Central India. It is likely that they came into contact with the Kolarians in Central India; but being a stronger race, they broke up the Kolarians, pushed them eastwards, and then rushed forward in a mighty flood to the south of India. Their descendants, the Tamils and Telegus, developed a high civilisation in Southern India, and inhabit the Province of Madras, as well as Mysore and Travancore, and a portion of the Deccan, to the present day. But in the north of India the Dravidians left no mark; possibly they were swept away by the invasions of the Aryans.

Indo-Aryans.—Probably two thousand years before Christ, the Aryan race were a civilised community on the banks of the Indus, and exported Indian products, known by their Sanscrit names, to the civilised communities living on the Euphrates and the Nile. The Aryans of India, or *Indo-Aryans* as they are called, were divided into different tribes, living under different chiefs and kings, and occupying the valleys of the Indus and its tributaries; but they were

connected by the bond of a common religion, a common language, and common rites and observances. They were fair in complexion, brave in war, skilful and industrious in agriculture and the arts of peace, and they composed beautiful songs in their beautiful Sanscrit language. They worshipped the Powers of Nature, and offered sacrifices and libations to the fire lighted on the altar, reciting or chanting their hymns and prayers. Sometimes there were wars among the different Indo-Aryan tribes; but more frequently the Indo-Aryans fought against the dark-skinned aborigines of the soil, who were called *Dasas* or *Dasyus*. The war between the Aryans and Dasyus went on for centuries, until the former conquered the whole of the Punjab and extended their territories to the banks of the Jumna and the Ganges. The conquest of the Indo-Aryans was the conquest of civilisation, forests and jungles were cleared, agriculture was extended, villages were built in the newly reclaimed lands, seats of industries grew into towns, the arts of peace were cultivated, and the people made progress in knowledge and learning from age to age. Every tribe lived under its king or chief, every family owned its lands and herds of cattle and performed sacred rites to the Powers of Nature, and priests and poets composed those songs and hymns some of which are still left to us. These hymns, 1028 in number, are known by the name of *Rig Veda*, and give us a faithful picture of the civilisation and manners, the arts and industries, and the wars and conquests of the Indo-Aryans in this early age which is known as the Vedic Age.

Wars with the Dasyus.—We find frequent mention in these hymns of the wars between the Aryans and the Dasyus. The Dasyus retreated before the civilised Aryans, but hung around in forests and fastnesses, attacked Aryan villages, plundered their wealth, and stole their cattle.

They despised the Aryan Gods, and interrupted the religious rites and sacrifices performed in Aryan towns and villages. On the other hand, the Aryans too despised the dark-skinned Dasyus, attacked and killed them in battles, drove them from their homes and fastnesses, and invoked their martial God Indra to help them in this interminable war. And Indra was supposed to help his worshippers in conquering the aborigines who did not worship him, as will appear from the following passages taken from one of the hymns of the *Rig Veda*:

"The renowned God Indra, the performer of deeds, has raised up the (Aryan) man. Strong, mighty, and triumphant, he has brought low the head of the malignant Dasa.

"Indra the slayer of Vritra and the destroyer of towns has scattered the troops of the Dasa, sons of darkness. He has made the earth and waters for the (Aryan) man, and fulfilled the wishes of the sacrificer."

(*Rig Veda*, ii. 20, 6 and 7.)

As has been stated before, the Aryans gradually conquered the whole of the Punjab, and the Dasyus submitted to the Aryans, or retreated to the hills, where their descendants live to the present time.

Tribal Wars among the Aryans.—Sometimes there were wars among the Indo-Aryan tribes. Warlike and vigorous races sought to obtain mastery over surrounding races, and sometimes a number of races allied themselves against a great and powerful chief. Such an alliance was formed by ten tribes of the west against the powerful Sudas, who ruled on the banks of the Sarasvati river. The ten tribes were headed by the Bharatas, (who afterwards distinguished themselves in the war of the *Maha-bharata*,) and their priests were of the famous Viswamitra family. Sudas and his race were known as the Tritsus, and his priests were of the equally famous Vasishtha family. The allied tribes crossed the Sutlej and attacked

Sudas, but Sudas was victorious, and his priest Vasishtha celebrated the victory in the following triumphal hymn to the Gods Indra and Varuna:

"Looking to you, ye strong Gods! they marched eastwards, armed with broad axes and thirsting for spoil. Ye helped Sudas, and smote his Dasa and Arya enemies, O Indra and Varuna!

"Where strong men came together with their banners raised, where in the encounter there was nought favourable to us, where all looked up to the sky in terror, there ye spoke to us words of comfort, O Indra and Varuna!

"The ends of the earth seemed lost in dust, and the shout went up to heaven, O Indra and Varuna! And the hostile forces compassed us round; then ye heard our voice and came to our help.

"O Indra and Varuna! with your resistless weapons ye conquered Bheda and protected Sudas. Ye listened to the prayers of the Tritsus amidst the cry of war, and their priestly vocation bore fruit.

"O Indra and Varuna! the weapons of foes and assailants sorely troubled us. Ye are the lords of the riches of both worlds; ye bestowed on us your help on that decisive day.

"Both sides invoked you, O Indra and Varuna! in the fight for victory and wealth. Ye protected Sudas and the Tritsus assailed by the ten kings."

(*Rig Veda*, vii. 83, 1 to 6.)

Agriculture, Arts, and Industries.—The principal industry of the Indo-Aryans forty centuries ago was agriculture, as it is of their descendants, the Hindus, to the present day. All the fertile valleys of the Punjab were under cultivation, ploughing was done by means of horses, and the irrigation of fields by means of wells and canals was practised. Wheat and barley were the principal produce, animal food was in common use specially at sacrifices, and the fermented juice of the soma plant was also used at sacrifices.

The "Lord of the Field" was invoked at the time of ploughing, and the field-furrow which produced crops, and thus supplied food to man, was worshipped under the name

of Sita (afterwards the heroine of the *Ramayana*), as will appear from the following beautiful agricultural hymn:

"With the Lord of the Field who is friendly to us, we will win the field. May he, the nourisher of our kine and horses, be good to us.

"O Lord of the Field! pour on us sweet rain, sweet as butter, and pure and copious, as the cow yields milk.

"May the plants be sweet to us, may the skies and the rains and the firmament favour us. May the Lord of the Field be gracious, and may we follow him uninjured.

"May our steers and men work merrily, may the plough furrow merrily. May the traces be fastened merrily, and the goad be plied merrily.

"O Suna and Sira! accept this hymn. Moisten the earth with the rain you have made in the sky.

"Auspicious Sita! proceed onwards, we pray unto thee, that thou mayest bring us prosperity and an abundant crop.

"May Indra accept Sita, and may Pushan guide her course aright. May she be filled with rain, and yield us crops year after year."

(*Rig Veda*, iv. 57, 1 to 6.)

All the common industries of civilised life were known and practised by the Indo-Aryans. We have frequent mention of the building of cars and chariots, of spinning and weaving, and of the use of metals. We have references to the use of armours and helmets, of javelins, swords, and battle-axes, and of bows, arrows, and quivers. Gold and silver were extensively used for ornaments, and we are told of necklaces and breastplates, of bracelets, anklets, and golden crowns. The *nishka*, a gold piece of specified weight, was used as money, and also as an ornament. Every village had its extensive pasture fields; cows, goats, sheep, and buffaloes were used for domestic purposes; horses were employed for cultivation and also in war; and dogs were sometimes used to carry burdens. Large herds and flocks, and broad acres of cultivated land, were the prin-

cipal property of rich villagers, and commerce was carried on by boats which sometimes visited the sea.

Social Life.—There were no caste distinctions among the Indo-Aryans in this remote age, and men following different professions in life did not belong to different hereditary castes, but were a united body bearing the name of Visas or the People. The father was the head and patriarch of each family, lighted the sacred fire, and performed religious rites and observances. Kings and chiefs employed professional priests for the performance of more elaborate sacrifices, and there were families of priests who composed and handed down hymns from generation to generation, and it is to such priestly families that we owe the preservation of the hymns of the *Rig Veda*. But the simpler rites by the domestic fireside were performed by each householder, and the wife was the helpmate of her husband in these rites. Women enjoyed an honoured place in society in this ancient age, and their absolute seclusion was yet unknown. There is mention of cultured ladies who composed hymns, and who are described as *rishis* in the *Rig Veda*.

The ceremony of marriage was an appropriate one, and we get some idea of the position of a woman in her husband's family from the verses quoted below from a long hymn which is virtually a marriage ritual:

(The Bridegroom says.) "May the Lord of creatures bring children unto us; may Aryaman keep us united till old age. Enter auspiciously thy husband's home, O bride! and bring blessing to our men and our cattle.

"Not angry of eye, and not a destroyer of thy husband, be gentle-hearted and full of lustre, and bring weal unto our cattle. Bearing sons, heroic and devoted to the Gods, bring blessing to our men and to our cattle.

"O bounteous Indra, make this woman blest in sons and in riches. Grant unto her ten sons, and make her husband the eleventh man.

"Bear sway, O bride! over thy father-in-law and thy mother-in-

law; be as a queen over thy husband's sisters and thy husband's brothers.

"May the All-gods and the Waters unite our hearts. May Matarisvan and Dhatri and Deshtri unite us."

(*Rig Veda*, x. 85, 43 to 47.)

The funeral ceremony was also an impressive one, and the usual practice among the Indo-Aryans was to burn the dead and then to bury the consumed remains. They believed in a future life and in a happier world, where the good and the virtuous went after death. Yama was the king of that happy world, the world of light and gladness and of eternal life.

"O Pavamana! take me to that deathless and imperishable world where light dwells eternal, and which is in heaven. Flow, Indu, for Indra!

"Make me immortal in that realm where Yama is king, where there are the gates of heaven, and the waters are young and fresh. Flow, Indu, for Indra!

"Make me immortal in that realm where they can wander as they list—in the third sphere of highest heaven, which is full of light. Flow, Indu, for Indra!

"Make me immortal in that realm where every wish is satisfied—the abode of Pradhma, where there is joy and contentment. Flow, Indu, for Indra!" (*Rig Veda*, ix. 113, 7 to 10.)

Thus all the facts which we gather from the hymns of the *Rig Veda* give us the picture of a race of conquerors, brave in war, enterprising in founding new colonies and new kingdoms, skilful in arts and industries, simple in their lives, and pious in the performance of their religious rites. Each tribe occupied its own fertile valley and river-side, and lived under its hereditary chief or king. Each family was a unit by itself, living under its head, owning lands and flocks and herds of cattle, and performing those religious rites which were considered due to the Gods. A high trust in the help of the beneficent Gods, a confidence in the destiny of the people, a joyous appreciation of the

happiness of life, and a hope of a happy life hereafter pervade these hymns. The Gods were supposed to be true and beneficent and friendly to men, and they expected men to be true and honest and straightforward. The Gods were helpful and sincere and even affectionate towards men, and required from them affection and trust as from friends and sons. The hymns acknowledge no wicked divinities and no mean or harmful practices, and give evidence of an exalted morality and a healthy national life.

Worship of the Powers of Nature.—It has been stated before that the Indo-Aryans offered prayers and performed sacrifices to the Powers of Nature under various names. **Dyu** or **Dyaus** is the name of the shining sky, and is the most ancient name for the Divine Power among the Aryan nations of the earth. It is the same name as the Zeus of the Greeks, the Jupiter of the Latins, and the name of the Deity among modern nations. In ancient India he was often invoked along with **Prithivi**, the earth, as the universal parents.

Varuna is the name of the sky that covers all, and **Mitra** is the name of the sun or the sunny sky, and they were often invoked together. But **Indra**, the sky that rains, was more frequently invoked, and was supposed to pierce the clouds and send the annual rains for the nourishment of crops.

The sun was invoked under the name of **Surya** or **Savitri**, and the suns of the different months of the year were invoked as the **Adityas**. **Vishnu** was the name given to the sun traversing the sky, and **Pushan** was another name given to the same luminary guiding shepherds and travellers in their journeys.

Agni, or fire, was considered the priest of the Gods, because all sacrifices to the Gods were made to the fire. **Soma**, the juice of a plant used at sacrifices, was also

worshipped, and **Brahman**, the prayer uttered, was also invoked as a God.

Vayu is the air, and the **Maruts** are the storms which brought in the annual rains. **Rudra** is the thunder or the thunder-cloud, and was invoked as the father of the Maruts.

Yama, as stated before, was regarded as the king of the dead and the ruler of the happy future world, and in one hymn he is invoked with his twin-sister. Other twins were the **Aswins**, the physicians of the Gods and the helpers of the distressed.

Only two goddesses have any distinct individuality. **Sarasvati**, a river in the Punjab, was considered a sacred stream by which hymns were uttered and sacrifices performed; and Sarasvati was therefore invoked sometimes as a river and sometimes as the Goddess of hymns or speech. **Ushas**, the dawn, was often invoked in some of the most beautiful hymns that are to be found in the lyric poetry of any age or nation.

The Conception of One God.—While the various Powers of Nature were thus invoked under various names in ancient India, the wise and the thoughtful knew and believed, even in this remote age, that all the phenomena of nature were the work of One Supreme Power, and that all the gods invoked were the names of One Supreme God. Thus it may be truly said that the mind of the ancient worshipper passed from nature up to Nature's God; and a contemplation of the aspects of the visible world led the pious man to the idea of the Invisible Power. It is necessary to bear this fact in our minds; it is necessary to read carefully some of those hymns in which the sublime truth of One God was proclaimed by our forefathers thirty-five or forty centuries ago:

"The all-wise and all-seeing FATHER first created these worlds in their watery form. Their ends were then firmly fastened, and the sky and the earth were separated and extended.

"Great is the ALL-CREATOR; He creates all, He supports all, He presides over all. The blest obtain the fulfilment of their desires where the One Being dwells beyond the constellation of the Seven Rishis.

"The Father who made us, who knows all races and all things, HE is ONE, bearing the names of many gods. Others wish to know of Him."

(*Rig Veda*, x. 82, 1 to 3.)

"In the beginning was the GOLDEN CHILD, born the Lord of all. He has fixed and holdeth up this earth and the sky. Whom shall we worship with our oblation?

"Him who has given life and strength, whose will is obeyed by all the gods, whose shadow is death, whose lustre is immortality. Whom shall we worship with our oblation?

"Him who by his greatness is the Lord of all that move and breathe, of men and cattle. Whom shall we worship with our oblation?

"Him through whose might these snowy mountains have been made, and the earth and the sea, and whose arms are these regions of the sky. Whom shall we worship with our oblation?

"Him who fixed the sky and the earth, the region of light and the highest heavens. Him who has measured out the firmament."

(*Rig Veda*, x. 121, 1 to 5.)

CHAPTER II.

EPIC AGE, CIRCA 1400 TO 800 B.C.

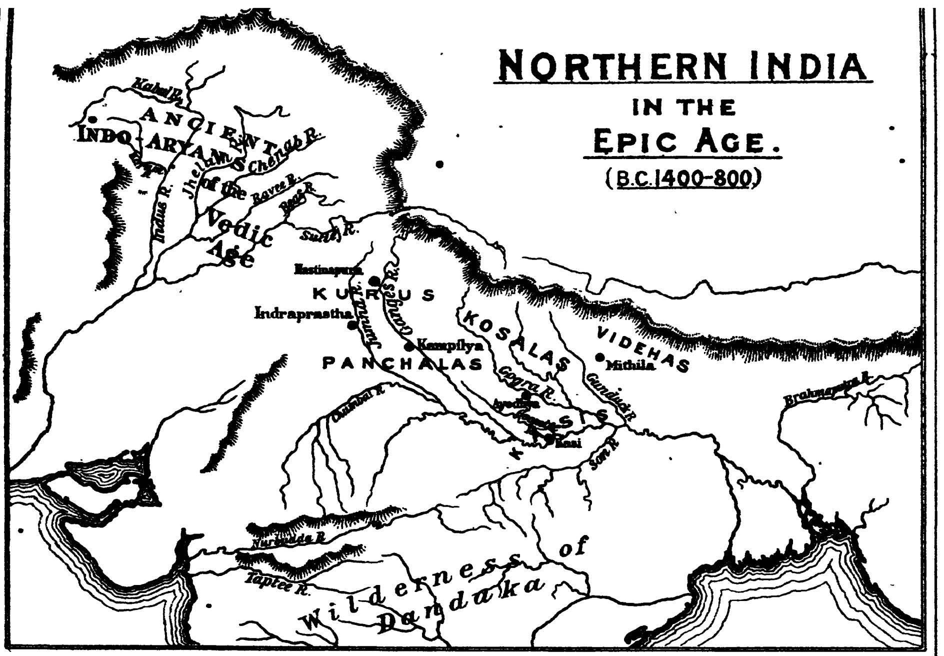
Kingdoms and States in Northern India.—After the Indo-Aryans or Hindus had occupied the whole of the Punjab, they gradually extended their conquests eastwards, and founded colonies in the spacious and fertile basin of the Ganges and the Jumna. In course of centuries the whole of Northern India, as far as North Behar, was occupied by the civilised Hindus, and became the seats of powerful kingdoms, excelling the older states of the Punjab in culture and learning. Each new kingdom had its court and capital town, surrounded by spacious tracts of cultivated fields and pasture lands dotted with hamlets and villages. The people in the villages were devoted to agriculture and to useful industries like weaving and spinning, carpentry and working in metals. In the cities the industries were carried to a higher state of perfection; schools of learning were founded for the education of Aryan boys; families of priests were engaged in elaborating rules of sacrifices, preserving the ancient learning of the Hindus, and making fresh discoveries in science; and warlike clans stood around their kings to guard the frontiers of the realms and maintain order in the states. In this way each kingdom,—with its king and chiefs and priestly clans, its town population skilled in arts and industries, and its village population living around in hamlets and villages,—

formed a unit by itself in the political world of Northern India. And all these little kingdoms were held together by the bond of a common religion, a common language and literature, and by common religious rites and observances.

Such was the political constitution of Northern India in the second age of Hindu history, which we have called the Epic Age. The whole of Northern India was never united under one rule or under one monarch during this age. On the contrary, the spacious and fertile country was parcelled out into numerous small kingdoms, flourishing side by side, sometimes engaged in wars with each other, but oftener remaining in peace and friendliness. Great sacrifices and meetings held by one king were attended by neighbouring and friendly kings; renowned schools of learning in one state were frequented by students of surrounding nations; celebrated priests and men of learning belonging to one race were welcomed in the courts of surrounding races; and distinguished chiefs and warriors living in one kingdom were known and respected for their prowess and valour by the men of neighbouring kingdoms. There was thus a living bond which held together all the petty kingdoms of Northern India in this age, and made them a confederation of Hindu states, living in a world of their own, little knowing and little known to the world outside.

Five Great Kingdoms.—It is not necessary that we should learn the names of all the numerous kingdoms which flourished in Northern India in this age. But five of them distinguished themselves by their superior prowess and civilisation, and it is necessary that we should know something of these five leading states of India in the Epic Age.

The **Kurus or Bharatas** lived along the upper course of the Ganges, and their capital town, Hastinapura, was the seat of a long line of kings known as kings of the Lunar Dynasty. We may remember that they were the same


NORTHERN INDIA
IN THE
EPIC AGE.
(B.C. 1400-800)
ANCIENT INDO-ARYANS of the Vedic Age
Kabul R.
Indus R.
Jhelum R.
Chenab R.
Ravee R.
Sutlej R.
Hastinapura
KURUS
Indraprastha
Jumna R.
Ganges R.
Kampilya
PANCHALAS
KOSALAS
Gogra R.
Ayodhya
VIDEHAS
Mithila
Gunduck R.
KASIS
Kasi
Son R.
Brahmaputra R.
Narbada R.
Taptee R.
Wilderness of Dandaka

race that lived to the west of the Sutlej in the Vedic Age, and crossed the Sutlej with some allied tribes to attack the great King Sudas. But they migrated eastwards in course of time, and in the Epic Age we find them settled on the Ganges. To the south of them lived the **Panchalas**, another powerful and civilised people, who had their capital at Kampilya, not very far from the site of modern Kanouj. To the east of these two nations lived the great and powerful **Kosalas**, in the country still known as Oudh, and their capital town, Ayodhya or Oudh, was the seat of a long line of kings known as kings of the Solar Dynasty. And further to the east, and across the Gandak river, lived the cultured **Videhas**, and had their capital at Mithila, celebrated as a seat of learning in India for thousands of years. There was a fifth great monarchy which flourished in this age, the monarchy of the **Kasis**, who had their capital at Benares, which remains to this day the most sacred city of the Hindus.

We have no authentic history of the Bharatas and the Panchalas, the Kosalas and the Videhas; but their names are celebrated in the two ancient epics of India, and every student of Indian history should know something of these ancient epics.

The Story of the Maha-bharata.—This epic celebrates the deeds of the Bharatas and the Panchalas. According to this epic, Pandu was the king of the Bharatas; and on the death of Pandu, his brother Dhrita-rashtra, who was blind from his birth, ascended the throne, and brought up the five sons of Pandu along with his hundred sons.

Yudhishthira, the eldest son of Pandu, was a man of piety and virtue; Bhima, the second, was known for his mighty stature and physical prowess; and Arjuna, the third, excelled in the use of arms. The two youngest brothers were twins. Duryodhana, the eldest son of

Dhrita-rashtra, hated his cousins, and was a jealous and vindictive man.

All the princes were trained to arms according to the custom of the age, and a great tournament was held. Arjuna excelled all other princes by his skill in arms, and Duryodhana became jealous of him and his brothers, and devised a dark plan to kill them. The five brothers were sent to a distant place, and fire was set to the house in which they were dwelling. But the five brothers escaped, and for a time wandered about the country in disguise.

In the meantime heralds went from place to place proclaiming that the daughter of Drupada, king of the Panchalas, would select a husband for herself from among assembled suitors. Many princes and warriors came to win her hand, and the five sons of Pandu came to the assembly in disguise. A great feat in archery was to be performed to win the princess. Every prince and suitor tried and failed, till at last the disguised Arjuna performed it and won the hand of the bride.

It is said that Arjuna and his brothers came to their mother and said to her, "We have obtained a great gift to day." Their mother, not knowing what the gift was, replied, "Enjoy ye the gift in common." And as a mother's mandate cannot be disobeyed, it is said the five brothers married the daughter of Drupada as their common wife. This story, however, is not in keeping with Hindu customs, for the marriage of a woman with all the brothers of a family, which is a custom prevailing in Thibet and some other countries, has never been permitted among the Aryans of India in ancient or modern times.

The sons of Pandu, strengthened by the alliance with the king of the Panchalas, now came forward and claimed a portion of the ancient kingdom of the Bharatas. The kingdom was accordingly divided; Duryodhana retained

Hastinapura and the portion on the Ganges; and the sons of Pandu obtained the wild tract on the Jumna, where they cleared a forest and built a new capital. The new town was known as Indraprastha in the olden days, and the supposed ruins of it are still to be seen near modern Delhi.

Yudhisthira performed a great sacrifice in his new capital, but soon lost his kingdom. The wily Duryodhana challenged him to a game of dice. Yudhisthira staked his kingdom and lost it, and went to banishment in the forests.

Twelve years were passed in forests, and during the thirteenth year the sons of Pandu remained in concealment in the kingdom of the Matsyas, according to the terms of their banishment. But when that year was out, they issued from their concealment and demanded their old kingdom. Duryodhana refused the demand, and the result was the great war which is the principal subject of the epic.

Krishna, the chief of Dwarka in Gujrat, was a friend and kinsman of the sons of Pandu. Krishna's sister married Arjuna, and Krishna himself became the charioteer of Arjuna in the war. The sons of Dhrita-rashtra were slain, and the sons of Pandu aided by the Panchalas triumphed. They performed a great horse sacrifice at Hastinapura, and having placed a grandson of Arjuna on the throne retired into the Himalayas and then went to heaven.

Such is the story of the *Maha-bharata*; and although the incidents narrated are not historical, we learn from this story a great deal of the customs and manners of the times, and the social and political condition of Northern India in this warlike age.

The Story of the Ramayana.—This is the other epic of the ancient Hindus. Dasaratha, king of the Kosalas, had four sons. Rama was the eldest and is the hero of the poem; Bharata was the second; and the youngest, Lakshmana and Satrughna, were twins.

Janaka, king of the Videhas, had a daughter named Sita, who is the heroine of the epic. Janaka had a heavy bow, and he proclaimed that whoso among the princes of the age could wield this bow would win the hand of his daughter. Many suitors came and tried and failed, until Rama came and took up the bow and bent it till it broke. Rama was married to Sita, and his brothers were also married to other princesses of the Videha house.

Dasaratha desired to make his son Rama the regent heir to the throne, but Bharata's mother wished to see her own son made regent, and the feeble old king yielded to her importunities. Bharata was accordingly consecrated regent heir, and Rama went to the wilderness with his wife Sita and his brother Lakshmana.

For some time they lived in the forests on the banks of the Godavari. Surpanakha, sister of the king of Ceylon, met them there, and wished to marry Rama or Lakshmana. She was punished and driven away, and complained to her brother Ravana, king of Ceylon; and Ravana in his anger took away Sita from her cottage, and carried her off to Ceylon.

When Rama and Lakshmana returned to the cottage, they were grieved to find that Sita had disappeared. They searched for her in the wild tracts of Southern India, and at last made alliance with Sugriva for the recovery of Sita. Sugriva had been dethroned by his brother Bali; Rama killed Bali and placed Sugriva on the throne, and then Sugriva marched with his army towards Ceylon.

It is said that Rama built a causeway from India to Ceylon, and crossed with his army, and laid siege to Lanka, the capital of Ceylon. Ravana and all his chiefs perished in the conflict. Rama placed Ravana's brother on the throne, and then returned with Sita to Ayodhya, the period of his banishment having passed.

The old king Dasaratha had died of grief shortly after the banishment of Rama; and Bharata, who was ruling the kingdom in the absence of Rama, now welcomed Rama to the throne. But there was no happiness in store for Sita, for the people of Ayodhya judged her harshly because she had lived in the house of Ravana. And yielding to the wishes of his people, Rama sent away his wife to the woods.

In a hermitage in the woods, Sita gave birth to twins, who were called Lava and Kusa. Years passed away and the princes grew up as hermit boys. And when Rama performed a great sacrifice, Lava and Kusa went to the spot and there sang the *Ramayana*, describing the deeds of their father. Rama recognised his boys and wished to take back Sita. But Sita's heart was full of sorrow, and she disappeared in the bosom of the earth.

We may remember that in the *Rig Veda*, the field-furrow which produces grain and crops was invoked under the name of Sita. And in the *Ramayana* also we are told that Sita was born of a field-furrow, and that in the end she disappeared in the earth. Sugriva and his army are described in the *Ramayana* as monkeys and bears, and Ravana and his people are described as giants. But the epic gives us much information about the social life of the Hindus of the age, and about the customs, faith, and religious observances of the people.

The Caste System.—The social life of the Hindus had undergone a great change since the Vedic Age. In the more settled and peaceful times of the Epic Age, when religious rites and ceremonials were vastly elaborated, the priestly families who officiated at these ceremonies formed themselves into a distinct and hereditary caste, known since as *Brahmans.* Similarly, the kings and warriors separated themselves from the common people, and formed themselves into a distinct and hereditary caste, known as

Kshatriyas. The mass of the people living by trade, industries and agriculture formed the *Vaisyas* or the people. And the aboriginal races, who had submitted to the Aryan conquerors and had adopted their civilisation and religion, formed the low caste of *Sudras.* Much care was taken for the education of all Aryan boys; Brahmans, Kshatriyas, and Vaisyas learned the sacred Vedas and performed holy rites and sacrifices; but the Sudras were still excluded from a knowledge of the Vedas and from Aryan religious rites.

The Four Vedas.—We have spoken of the *Rig Veda* in the last chapter, but the Hindus recognise four Vedas. According to an ancient custom, some of the hymns were chanted instead of being recited at sacrifices, and these chanted hymns were separately collected under the name of *Sama Veda.* Similarly, special sacrificial rules and formulas existed from ancient times for the performance of rites, and these rules and formulas were separately collected under the name of *Yajur Veda.* And a collection of some peculiar hymns, consisting mostly of charms against evil influences, received the name of *Atharva Veda.*

Each Veda again had commentaries and dogmatic explanations compiled by generations of priests, and these commentaries are known as the *Brahmanas.* Similarly, each Veda had other treatises compiled for the use of those who retired to forests for contemplation, and treatises on forest life are known as *Aranyakas.* It is in these last-named works that we generally find those remarkable compositions known as *Upanishads,* containing sublime speculations and inquiries into the nature of the Universal Soul which pervades the universe.

The four Vedas, together with their Brahmanas, Aranyakas, and Upanishads, are considered the revealed literature of the Hindus, or the *Sruti,* that which has been "heard."

But closely connected with this vast body of revealed literature there were other branches of learning which the pious Hindu considered it his sacred duty to acquire. The position of stars was observed and ascertained, and Astronomy was cultivated for the due performance of rites at the proper time. Grammar and Prosody were studied for the proper utterance of hymns, and the rules of Geometry were discovered for the construction of altars of prescribed figures and sizes. Logic and Ethics were also studied by the ancient Hindus, and the discovery of the decimal notation made Arithmetic a science. It is remarkable how religious rites and observances promoted the development of science in ancient India, and how most of the Hindu sciences connect themselves with ancient Hindu religion.

The Conception of One God.—Of all the researches of this ancient age, the researches into the nature of the Universal Soul, contained in the Upanishads, appear to us to be the most striking and sublime. While the mass of the Aryan people still performed various sacrifices to the various Powers of Nature, the wise and the learned believed in One Universal Soul, which manifested itself in all the operations of Nature. And the speculations of these wise men, and their trustful faith in One God, are among the most valuable lessons which modern Hindus have inherited from their forefathers. The cardinal doctrine of the Universal Soul is thus explained in one of the Upanishads.

"All this is Brahma. Let a man meditate on the visible world as beginning, ending, and breathing in Brahma. . . .

"The Intelligent whose body is spirit, whose form is light, whose thoughts are truth, whose nature is like ether—omnipresent and invisible—from whom all works, all desires, all sweet odours and tastes proceed; He who embraces all this, who never speaks and is never surprised ;

"He is my Soul within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller

than a canary seed or the kernel of a canary seed. He also is my Soul within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all the worlds ;

"He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and is never surprised ; He, my Soul within the heart, is Brahma. When I shall have departed from hence, I shall obtain Him."

(*Chhandogya.*)

The doctrine is that all beings proceed from Brahma, live in Him, are a part of Him, and merge in Him in the end. Each individual soul passes through a number of shapes or incarnations, according to its doings in this world, and at last mingles with the Universal Soul.

The progress of each soul through various incarnations until it merges in the Universal Soul is explained in many legends and similes, one of which is given below.

"As a caterpillar, after having reached the end of a blade of grass, and after having made another approach to another blade, draws itself together towards it ; thus does the soul, after having thrown off this body and dispelled all ignorance, and after making another approach to another body, draw itself together towards it.

"And as a goldsmith, taking a piece of gold, turns it into another newer and more beautiful shape ; so does the soul, after having thrown off this body and dispelled all ignorance, make into itself newer and more beautiful shape. . . .

"So much for the man who desires. But as to the man who does not desire, who, free from desires, satisfied in his desires, desires the soul only—his soul being Brahma, goes to Brahma. . . .

"Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. Free from evil, free from spots, free from doubt, he becomes pure, and enters the Brahma world."

(*Brihadaranyaka.*)

CHAPTER III.

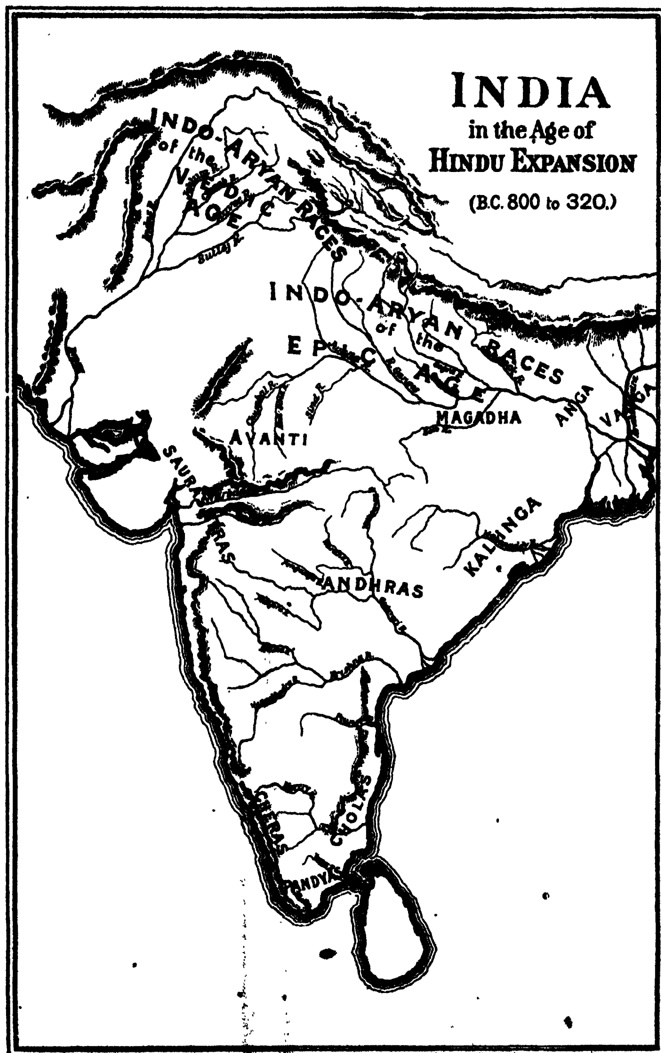
AGE OF LAWS AND PHILOSOPHY, CIRCA 800 TO 320 B.C.

Expansion of Hindus over all India.—In the first period of Hindu history, which we have called the Vedic Age, we found the Aryan Hindus settled on the banks of the Indus and its tributaries, and the whole of the Punjab was parcelled out into small states ruled by warlike tribes. In the second period, which we have called the Epic Age, we found the Hindus settled over the whole of Northern India, as far as North Behar to the east; and great and powerful kingdoms on the broad basin of the Ganges were ruled by august kings and cultured nations. The progress of Hindu conquests and expansion went on, and in the third period of their history, which was the Age of Philosophy, we find the Hindus settled all over India, from the east to the west, from the north to the extreme south of the great continent, except only hills and fastnesses which were still the homes of rude and uncultured tribes.

It must not be supposed that this great conquest of India by the Aryan Hindus was effected merely by the force of arms. No doubt, the great northern kingdoms of the Gangetic basin extended their conquests and gradually penetrated to the south and the east, but the most effective cause of the Hindu expansion was the superior civilisation of the Aryan Hindus. Away in the south of India, the southern races had an old civilisation of their own, and

there is no reason for supposing that these ancient southern races were ever actually conquered by the northern Hindus. But as the southern races came in contact with the Aryan civilisation of the north, they accepted the religion and the customs of the Aryans, and adopted their laws and institutions. Small bands of Aryan colonists and religious teachers penetrated from the north into the remotest regions of Southern India, and imported with them the religion, learning and civilisation of the north. Southern kings accepted the higher teachings of the Aryan teachers, and southern nations adopted the more civilised institutions of the settlers from the north, until by the sixth century before Christ the whole of India had assumed the mantle of Hindu religion and civilisation. New schools of Hindu law were founded in the Deccan, Hindu learning was taught and Hindu religion was practised in Conjeveram, and the whole of India from the Himalayas to the Cape Comorin became a Hindu world long before the time of Alexander the Great. It is necessary that we should remember this process by which Hindu civilisation expanded over India; for the southern nations were never conquered by the force of arms, as far as we know; they never gave up their ancient languages, which they speak down to the present day; and they never entirely lost that old civilisation of their own which they had before they came in contact with the Aryans. But when the Aryan settlers, merchants and religious teachers came among them, the southern nations learnt from them a higher civilisation and a nobler religion, until they adopted Hinduism and became great and powerful Hindu nations. It was thus that all India became a Hindu world.

Ten Great Kingdoms.—It is not necessary that we should learn the names of all the numerous Hindu nations and kingdoms which flourished all over India between the eighth and the fourth century before Christ. But there


INDIA
in the Age of
HINDU EXPANSION
(B.C. 800 to 320.)
INDO-ARYAN RACES
of the
VEDIC AGE
INDO-ARYAN RACES
of the
EPIC AGE
MAGADHA
ANGA
AVANTI
SAURASHTRAS
KALINGA
ANDHRAS
CHERAS
CHOLAS
PANDYAS

were ten leading nations which distinguished themselves above all the others, both by their prowess and by their culture, and we should know something of these ten great races of India, in this Age of Hindu expansion and of Hindu Laws and Philosophy.

First and foremost among these races were the **Magadhas** of South Behar, who were scarcely civilised in the Epic Age, but who became the first power in India during the third age. To the east, the whole of Bengal came under Hindu influence and became the seat of the Hindu kingdoms of **Anga** or West Bengal, **Vanga** or East Bengal, and **Kalinga** or Orissa. To the west, **Avanti** or Malwa and **Saurashtra** or Gujrat became the seats of powerful Hindu kingdoms. In the Deccan the **Andhras** founded a mighty empire, and founded schools of learning and proclaimed systems of law which are revered in the Deccan down to the present day. And Southern India, south of the Krishna river, was the seat of three sister kingdoms, viz., of the **Cholas** on the eastern coast, of the **Cheras** on the western coast, and of the **Pandyas** in the extreme south. These ten Hindu kingdoms took the foremost place among the many Hindu kingdoms which flourished in this age.

History of Magadha.—Magadha was the foremost of these ten kingdoms, and has a history of its own of which we should know something. A line of twenty-eight kings is said to have ruled this kingdom from the time of the war of the *Mahabharata* to the seventh century before Christ, when King Sisunaga founded a new dynasty which is known by his name. The Sisunaga dynasty is famous in history because it was at the time of Bimbisara, the fifth king of this line, that Gautama the Buddha preached Buddhism in Magadha. Bimbisara was a mild and humane king, but was succeeded by the warlike and powerful Ajatasatru, who extended the limits of the Magadha kingdom by

subjugating the Kosalas and other surrounding nations. Four kings ruled after Ajatasatru, and then the dynasty came to an end.

Nanda and his eight sons then ruled Magadha for fifty or sixty years, and then the great Chandragupta, the contemporary of Alexander the Great, founded a new dynasty in 320 B.C., and began a new epoch of Indian history.

Persian Conquest of Western India.—But while the continent of India was thus parcelled out into great and flourishing kingdoms, the western portions of India were subject to foreign invasions. Darius, the great monarch of Persia, sent Scylax to explore the mouths of the Indus; and that Persian navigator sailed down the river to the sea, and reached the shores of Egypt after a voyage of thirty months. The expedition of Darius followed. A portion of the Punjab was annexed to Persia, and formed the richest and the most populous of the twenty satrapies into which the Empire of Persia was divided, and paid 360 talents of gold dust as annual tribute. The use of cotton had been known in India for ages, and the Greek historian Herodotus speaks of "the wool growing on trees, more beautiful and valuable than that produced from sheep." The same historian also tells us that there was an Indian contingent in the army of Xerxes, the successor of Darius, clad in cotton garments, and armed with cane-bows and iron-tipped cane arrows.

Alexander's Expedition into India.—But the greatest of foreign invaders was Alexander the Great, King of Macedon. He defeated the Hindu King Porus in battle in 326 B.C., and spread his conquest as far as the Beas river, but his army declined to proceed any further eastward. Alexander, therefore, retraced his steps to the Jhelum, and sailed down that river, conquering

certain warlike tribes which dwelt along its course. In nine months he reached Patala on the Delta of the Indus. After reaching the sea he turned back to Patala, and led his army across the deserts of Beluchistan to Babylon. His admiral Nearchus went by sea, and completed the coasting voyage in seven months.

The Indian cities conquered and garrisoned by Alexander the Great were wrested from the Greeks by Chandragupta, King of Magadha, of whom we shall speak in the next chapter. Seleucus, the successor of Alexander in the east, marched into India to maintain the Greek conquests, but failed in his object. A peace was concluded; all the provinces east of the Indus were ceded to Chandragupta, and a daughter of Seleucus was given to him in marriage. The Indian Prince presented Seleucus with 500 elephants. Megasthenes, the ambassador of Seleucus, lived for many years in the court of Chandragupta; and his account of India will be also referred to in the next chapter.

Codes of Law.—We have called this age the Age of Laws and Philosophy because in this age were framed those systems of law and philosophy which are still revered in India. The voluminous rules for the performance of sacrifices, of which we have spoken in the last chapter, were condensed into concise rules, which are known as *Srauta Sutras*; rules of domestic rites and festivals were condensed into handy manuals known as *Grihya Sutras*; and bodies of civil and criminal laws were compiled under the name of *Dharma Sutras*. It was expected that every Aryan boy should learn these three-fold laws before he left his school, so that he might remember ever after his duties as a worshipper, as a family man, and as a citizen. No nation on earth devised a more efficacious method of impressing on every individual member of the state his duties in life.

We have curious glimpses of ancient Hindu domestic life

in the rules embodied in the *Grihya Sutras*. We have rules of the marriage ceremony, and we have accounts of the initiation, when a boy was handed over by his parents to his teacher under whom he lived for years as his attendant and menial. We have also accounts of the completion of the student's life, when the educated youth returned to his home, married, lighted the sacred fire in his home, and settled down as a householder. Five duties are specially enjoined on householders, viz., sacrifices to gods and to departed fathers, hospitality to men, honour to spirits, and devotion to God.

We also find in these *Grihya Sutras* accounts of those season festivals which Hindus practise to this day in modified forms. Rites were performed in honour of departed fathers, and other rites at the new moon and the full moon. A special rite was performed in the rainy season to propitiate snakes, and this was followed by a succession of harvest festivals in the autumn and winter. A festival in the last month closed the year.

Even more important and interesting than these rules are the civil and criminal laws which we find in the *Dharma Sutras*. The laws of property and inheritance laid down in these codes are the basis of the Hindu law as it is at present administered in India. The law of evidence is clearly set forth, and false evidence is made punishable by the severest penalties. The criminal laws of the Hindus were milder than the laws of most ancient nations; but, as in other ancient countries, different punishments were prescribed for different classes of the people.

Such is the three-fold system of laws which every pious Aryan boy had to learn in order to acquaint himself with his duties as a worshipper, as a family man, and as a citizen. All these laws are collectively known as the *Smriti*, that which should be "remembered." The Vedic

and Domestic rites were sometimes classed together as the Forty Sacraments of the Hindus. But higher than all these rites and all these sacraments was a virtuous and pure and holy life.

Forty Sacraments are useless
To the man to passions given,
For they lead him not to Brahma,
Lead him not to Brahma's heaven.
Sacraments though rarely taken,
Bless the man to virtue given,
Lead his soul to holy Brahma,
Lead his soul to Brahma's heaven.
(*Gautama's Dharma Sutra*, viii. 24 and 25.)

Vain are Vedas without virtue,
Six Vedangas bring no rest,
Sacred learning quits the sinner
As the fledged bird quits its nest.
Vedas and the six Vedangas
Bless not man of sinful life,
As unto the blind and sightless
Vain is beauty of a wife.
Sacred texts and sacrifices
Save not men deceitful, proud,
Rites and learning bless the virtuous,
Like the autumn's rainy cloud.
(*Vasishtha's Dharma Sutra*, vi. 3 to 5.)

Six Vedangas.—The three-fold laws spoken of above formed only one of the six Vedangas or branches of Vedic learning. The other five Vedangas were Phonetics, Prosody, Grammar, Glossary, and Astronomy. The study of all these branches of learning was necessary for the proper performance of Vedic rites, and the sciences were therefore called Vedangas. In Grammar the Hindus attained special excellence, and Panini, who flourished in this age, is probably the greatest grammarian that the world has ever produced. In Astronomy the Hindus observed the constellations along the path of the moon in the sky, and they named the Hindu months after these constellations. In

Geometry they discovered various rules for the construction of altars, like the rules for constructing squares equal to oblongs and oblongs equal to squares, for making triangles equal to given squares and oblongs, and circles equal to squares. And in Arithmetic they invented the decimal notation, which has now been borrowed by all civilised nations.

Six Systems of Philosophy.—But even higher than these achievements were the six systems of philosophy which the Hindus propounded in this age, and which are studied and admired to this day by the civilised nations of Europe. The *Sankhya* system deals with nature and soul, intellect and consciousness, the senses and the elements. The *Yoga* system treats of meditation on God, and prescribes various rites and practices. The *Nyaya* system is logic, and the *Vaiseshika* system is atomic philosophy. The *Mimansa* system is an orthodox reaction against the doctrines of philosophers, and insists on the performance of Vedic rites. And the *Vedanta* system leads back to the doctrine of the Universal Soul, of which we spoke in the last chapter.

"Like the sun . . . seemingly multiplied by reflection though really single, and like space apparently subdivided in containing vessels but really without distinction, the Supreme Light is without difference and without distinction."

(*Brahma Sutra*, iii. 2.)

"Having enjoyed the recompense and suffered the pains of good and bad actions, the possessor of divine knowledge, on the demise of the body, proceeds to a reunion with Brahma."

(*Brahma Sutra*, iv. 1, 14.)

This is the cardinal doctrine of Hinduism as we find it in the ancient Upanishads, and as we find it in Vedanta philosophy, and this is the doctrine which underlies Hinduism to the present day. The doctrine is that all beings proceed from Brahma, are a part of him, and will merge in him.

Gautama the Buddha, B.C. 557-477.—It has

been explained before that the superior civilisation and religion of the Aryan Hindus were adopted by all the great non-Aryan nations of India in this age, until the whole of India became a great Hindu world. But nevertheless, the Aryan settlers in all parts of India, with that exclusiveness which is common in superior races, still excluded the non-Aryan nations from the study of the Vedas and from many of the religious rites of the Aryans. The Codes of Law, of which we have spoken above, were the laws for Aryans, and the religious learning of the age was considered their heritage. The broad demarkation between Aryans and non-Aryans, which began in the Vedic Age, continued in this Age of Laws and Philosophy, and the nations of India were thus divided and disunited. This state of things could not continue much longer, for the non-Aryan races had now adopted Hinduism, and were powerful in their numbers, their political influence, and their civilisation. It was necessary therefore to level down artificial barriers, and to unite all Hindus, Aryans, and non-Aryans, into one nation. The times called for a great leveller, and a great leveller arose in Gautama the Buddha, the founder of Buddhism.

Buddhism, which was the religion of the masses for a thousand years, has now virtually disappeared from India, but the indirect work of Gautama still remains. The exclusive laws and rites of Aryan Hindus are now a thing of the past; Hindus of all classes, Aryan and non-Aryan, form now a united community; and Hindus of all sections and castes now perform common religious rites and pilgrimages, and cherish the ancient religious literature of India as their common heritage.

Gautama was born at Kapilavastu on the frontiers of Nepal about 557 B.C., and was the only son of a Sakya king. He was married to a daughter of a neighbouring

king, and had a son, but he left his home and kingdom as a wanderer and a student in search of truth. He came to Rajagriha, the capital of Magadha, and studied Hindu philosophy. He then turned an anchorite and performed Hindu penances. But neither learning nor penances satisfied his inward longing or gave him consolation.

At last he sat down under a tree in the place now known as Buddha-Gaya, and fell into a contemplation. And in course of that contemplation he perceived the great truth that the salvation of mankind lay—not in sacrifices and ceremonials, nor in penances—but in moral culture and holy life, in charity, forgiveness, and love. This was in 522 B.C.

For forty-five years after this Gautama the Buddha, or the Awakened, proclaimed and preached this truth to many nations. And he sent disciples in every direction to preach the religion, saying to them, "Go ye, O Bhikkhus, and wander, for the gain of the many, for the welfare of the many, out of compassion for the world; for the good, for the gain, for the welfare of gods and men. Let not two of you go the same way."

Gautama instituted a monastic order—the first order of the kind known in the world—and Buddhist monks and nuns were ordained. Men and women of all castes could embrace the order, and there was no distinction of caste within the order. Among laymen, Gautama tolerated the caste system, but he preached a high moral culture for all castes and all men as the way to salvation. He died in 477 B.C., and before his death his religion had taken deep root in India.

Buddhist Sacred Literature.—Not many centuries after the death of the Buddha, his teachings were conveyed by word of mouth to Ceylon, and there they were reduced into writing in the Pali language, in 88 B.C., in the form in

which we have them now. This voluminous literature consists of three parts, or *Three Baskets* as they are called. The first professes to contain the actual sayings and doings of the Buddha, the second is a compilation of monastic rules for the guidance of monks and nuns, and the third comprises Buddhist philosophy. This Buddhist literature in the Pali language is the property of the southern Buddhists; the northern Buddhists of Nepal and Thibet, China and Japan have preserved the Buddhist sacred writings in a different form.

Buddhist Doctrines.—It is not necessary for us to go very deeply into the subject of Buddhist doctrines, but from a brief examination of them we shall find that they are ancient Hindu doctrines, cast in a new form, and offered to men of all castes and nations and not to Aryan Hindus alone. The Buddhist doctrine of the *Four truths* is that Life is suffering, that Desire leads to re-births, that Cessation of Desire leads to deliverance from re-births and suffering. And the doctrine of the *Eight-fold path* is that formal deliverance may be obtained by right belief and aspirations, right speech and conduct, by sinless livelihood and exertion, by watchfulness and meditation. It is an adaptation of the old Hindu idea of final salvation, achieved by righteousness and divine knowledge, which we find in the ancient Upanishads.

It is by holiness and self-culture that final salvation can be obtained, according to the teachings of the Buddha. Gods and men and all living beings are striving for such perfect holiness through a succession of re-births. In these re-births every action in our life, every *Karma*, leads to its legitimate result in the next life; and if a man suffers on earth, it is due to his sins in a past life. But when at last the fetters which link him to life are broken, he attains that perfect holiness, which Buddhists call *Nirvana*.

"There is no suffering for him who has finished his journey and abandoned grief, who has freed himself on all sides, and thrown off all fetters.

"They depart with their thoughts well collected, they are not happy within abode; like swans who have left their lake, they leave their house and home."

(*Dhammapada*, 90 and 91.)

In these doctrines again we find an adaptation of the Hindu doctrines of Transmigration of Souls and of Final Emancipation. But Gautama appealed to the million, placed the doctrines before men and women of all castes and nations, and he clothed them with a freshness and beauty of expression and a warmth of sentiment which came out of his benevolent soul.

Buddhist Moral Precepts.—But it is not the doctrines which Gautama preached to the world which ensured the success of his teachings; it was his unsurpassed moral precepts which endeared them to countless nations. His pious instructions to the monk and the laymen, his injunctions to return love for hatred, forgiveness for injuries, good for evil, and truth for falsehood, and his parables instinct with love and benevolence, appealed to the nations of Asia, north and south, east and west. And to the present day nearly one-third of the human race revere the memory and follow the teachings of the great Hindu teacher, who proclaimed his religion at Benares over twenty-four centuries ago.

We quote below some of the moral maxims from the *Dhammapada*, an excellent Buddhist code of precepts:

"5. Hatred does not cease by hatred at any time; hatred ceases by love; this is its nature."

"51. Like a beautiful flower, full of colour, but without scent, are the fine and fruitless words of him who does not act accordingly."

"129. All men tremble at punishment, all men fear death. Remember that you are like unto them, and do not kill, nor cause slaughter."

"130. All men tremble at punishment, all men love life. Re-

member that you are like unto them, and do not kill, nor cause slaughter."

"183. Not to commit sin, to do good, to purify one's mind, this is the teaching of the prophets."

"197. Let us live happily, not hating those who hate us. Among men who hate us let us live free from hatred."

"223. Let one overcome anger by love, let him overcome evil by good. Let him overcome the greedy by liberality, the liar by truth."

"232. The fault of others is easily perceived, but that of oneself is difficult to perceive; a man winnows his neighbour's faults like chaff, but his own fault he hides, as a cheat hides the bad die from the gambler."

"260. A man is not an Elder because his head is grey. His age may be ripe, but he is called old in vain."

"261. He in whom there is truth, love, restraint, moderation, he who is free from impurity and wise, he is called an Elder."

"393. A man does not become a Brahman by his platted hair, by his family or by birth. In whom there is truth and righteousness, he is blessed, he is a Brahman."

"394. What is the use of platted hair, O fool, what of the raiment of goatskins? Within thee there is ravening, but the outside thou makest clean."

(*Dhammapada.*)

Mahavira and Jainism.—While Gautama the Buddha thus founded a new sect and a new religion, his contemporary Mahavira, also called Vardhamana, founded or reorganized the sect of the Jains. The Buddhist and Jain orders resembled each other in some respects, and were opposed in others. All beings have souls according to the Jains, and the destruction of life is strictly prohibited. Unlike the Buddhists, the Jains believe in the virtues of asceticism; and while it is said of the Buddha that he found penances vain, and found Nirvana by contemplation, it is said of Mahavira that he found Nirvana after twelve years' penance. Mahavira died at Pava, shortly before the death of the Buddha.

The Jains believe in twenty-four teachers or Tir-

thankaras, and Mahavira was the last. The sect is divided into two classes, viz. the Swetambaras or the white-robed, and the Digambaras or the sky-clad, *i.e.* naked; and the latter are probably referred to in the Buddhist Scriptures under the name of the Niganthas. The sacred books of the Jains are called Agamas, which are divided into Angas, Upangas, etc., and some of these sacred books have been translated into English.

There is evidence that the Jains were a wealthy and important community in many parts of India in the centuries preceding the Christian era. At present they are most numerous in Rajputana and Bombay, and their total number is a million and a half. Much of the trade in the flourishing towns of Western India is in the hands of enterprising Jain traders in the present day.

CHAPTER IV.

BUDDHIST AGE, B.C. 320 TO A.D. 500.

Chandragupta.—The accession of Chandragupta to the throne of Magadha, about 320 B.C., marks the commencement of a new epoch in the history of India. His mother's name was Mura, and the dynasty he founded is therefore known as the Maurya Dynasty. Chandragupta was present in the Punjab when Alexander the Great invaded that province. He met the great Macedonian conqueror, and was for a time in terms of friendship with him, and it is possible that Alexander's great conquests filled his mind with similar ambitious schemes. After the retreat of Alexander from India, Chandragupta gathered round him the hardy warriors of the north, subverted the rule of the Nandas in the Magadha, and seated himself on the throne of that leading state in India. He then extended his conquests far and wide, drove the Greeks beyond the Indus, and for the first time united the whole of Northern India from the Punjab to Behar under one vigorous rule.

This is a great political fact which we should bear in mind. For, in the Vedic Age we found the Aryan Hindus settled in the Punjab and ruling numerous petty and warlike states flourishing side by side. In the Epic Age also we found Northern India similarly parcelled out into a large number of flourishing kingdoms; and in the Philosophical Age which followed, the whole of India from the north to the south was the seat of great and powerful Hindu

kingdoms. Such was the political history of India from the remotest times to the fourth century before Christ; Chandragupta changed this system for the first time and united the whole of Northern India under one rule.

State of India in the Fourth Century B.C. Megasthenes.—Pataliputra or Patna was the capital of Magadha and of Northern India, and was a large and flourishing town nine miles long and two miles broad, and was surrounded by a wooden wall and defended by a moat. The emperor had a standing army of 600,000 foot, 30,000 horse, and 9000 cavalry. A Greek ambassador, Megasthenes, lived in his court for some years, and has left us accounts of the state of India at his time which are interesting.

Of the administration of Pataliputra, the capital of the empire, Megasthenes has given the following account:

"Those who have charge of the city are divided into six bodies of five each. The members of the first look after everything relating to the industrial arts. Those of the second attend to the entertainment of foreigners. . . . The third body consists of those who inquire when and how births and deaths occur, with the view not only of levying a tax, but also in order that births and deaths among both high and low may not escape the cognisance of Government. The fourth class superintends trade and commerce. Its members have charge of weights and measures, and see that the products in their season are sold by public notice. No one is allowed to deal in more than one kind of commodity unless he pays a double tax. The fifth class supervises manufactured articles, which they sell by public notice. What is new is sold separately from what is old, and there is a fine for mixing the two together. The sixth and last class consists of those who collect the tenths of the prices of the articles sold."

We have an equally interesting account from the pen of Megasthenes of the administration of the agricultural country outside great towns:

"Some superintend the rivers, measure the land, as is done in Egypt, and inspect the sluices by which water is let out from the

main canals into their branches, so that every one may have an equal supply of it. The same persons have charge also of the huntsmen, and are entrusted with the power of rewarding or punishing them according to their deserts. They collect the taxes, and superintend the occupations connected with land, as those of the woodcutters, the carpenters, the blacksmiths, and the miners. They construct roads, and at every ten stadia set up a pillar to show the by-roads and distances."

Of the people of India Megasthenes writes:

"They live happily enough, being simple in their manners and frugal. They never drink wine except at sacrifices. Their beverage is a liquor composed from rice instead of barley, and their food is principally a rice pottage. The simplicity of their laws and their contracts is proved by the fact that they seldom go to law. They have no suits about pledges and deposits, nor do they require either seals or witnesses, but make their deposits and confide in each other. . . . Truth and virtue they hold alike in esteem."

And lastly, Megasthenes gives us a very pleasing picture of the general prosperity of the people of India under Hindu administration:

"The greater part of the soil, moreover, is under irrigation, and consequently bears two crops in the course of the year. . . . In addition to cereals, there grows throughout India much millet, which is kept well watered by the profusion of river-streams, and much pulse of different sorts, and rice also, and what is called *bosporum*, as well as many other plants useful for food, of which most grow spontaneously. The soil yields, moreover, not a few other edible products fit for the subsistence of animals, about which it would be tedious to write. It is accordingly affirmed that famine has never visited India, and that there has never been a general scarcity in the supply of nourishing food."[1]

Asoka the Great.—Chandragupta died about 290 B.C., and was succeeded by his son Bindusara, who was succeeded by his son, the renowned Asoka, about 270 B.C. Buddhism was slowly making its way among the people of India during the two centuries after the death of Gautama; the Emperor Asoka now openly embraced that religion, and

[1] Mr. M'Crindle's translation.

thus made it the state religion of India. He held a council at Pataliputra to settle the Buddhist Scriptures, and he also sent Buddhist missionaries to distant countries and nations. Buddhism was preached far and wide in Asia, and the name of Asoka is to this day held in higher honour by the Buddhist nations of Asia than the name of any other king or emperor.

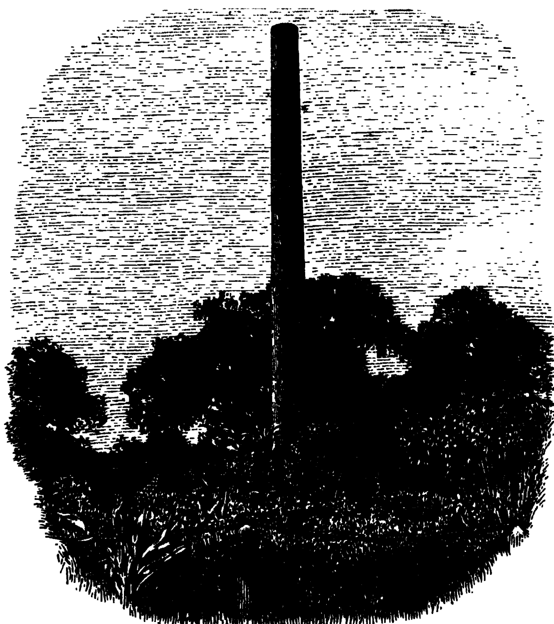
Asoka added Bengal and Orissa to the vast empire he had inherited, and thus extended the limits of his dominions from the Indus to the Brahmaputra. He also published his edicts on rocks and pillars in different parts of India, which may be seen to this day.

Asoka's Edicts inscribed on Rocks.—The edicts inscribed on rocks are fourteen in number, and the substance of these edicts is given below:

"The *first* edict prohibited the slaughter of animals; the *second* provided medical aid for men and animals; the *third* enjoined a quinquennial Buddhist celebration; the *fourth* made an announcement of religious grace; the *fifth* appointed religious ministers and missionaries; the *sixth* appointed moral instructors to regulate the social and domestic life of the people; the *seventh* proclaimed universal religious toleration; the *eighth* recommended pious pastimes and enjoyments; the *ninth* recommended the imparting of religious and moral instruction; the *tenth* extolled true glory founded on spreading the true religion; the *eleventh* described the imparting of religious instruction as the best form of charity; the *twelfth* proclaimed the king's wish to convert unbelievers by moral persuasion; the *thirteenth* spoke of the king's conquest of Bengal, and of his treaties with five Greek kings into whose country he sent Buddhist missionaries; and the *fourteenth* summed up the preceding edicts with some remarks about the engraving of the edicts."

The most important of these rock edicts is the thirteenth, which refers to his conquest of Bengal, and to his treaties with five Greek kings. These kings were Anhochus of Syria, Ptolemy of Egypt, Antigonas of Macedon, Magas of Cyrene, and Alexander of Epiros. And it thus appears that, through the zeal and exertions of Asoka the Great,

Buddhism was preached in Syria and Egypt, Greece, and Macedon, in the third century before Christ. Asoka also held a great council of southern Buddhists at Pataliputra, and sent his son Mahinda to introduce Buddhism in Ceylon.



ASOKA'S PILLAR, ALLAHABAD.

Asoka's Edicts inscribed on Pillars.—The edicts inscribed on pillars are historically of less importance. Their substance is given below:

"The *first* edict directed his religious ministers to work with zeal and piety; the *second* explained religion to be mercy, charity, truth, and purity; the *third* prescribed self-questioning, and the avoidance of sins; the *fourth* entrusted the religious instruction of the people to a class of officers called Rajjukas, and framed rules about prisoners condemned to death; the *fifth* prohibited the killing of

various animals; the *sixth* proclaimed good-will to the people, and hope for the conversion of all sects; the *seventh* expressed a hope that the edicts and religious instructions would lead men to the right path; and the *eighth* recounted the king's works of public utility, and his measures for the religious advancement of the people."

The public works recounted in the last of these edicts were roads shaded by trees, wells every half *krosa*, and resting-houses for men and for animals, which the good and benevolent monarch provided for the people. Ancient Hindu kings delighted in such works of public utility, as well as in bridges, causeways, and the works of irrigation for the benefit of agriculture. Besides the edicts referred to above, some minor edicts were also published by Asoka shortly before his death.

The Andhra Emperors.—Asoka the Great died about 230 B.C., and the great dynasty founded by his grandfather, and known in history as the Maurya Dynasty, came to an end within forty years after the death of Asoka. Two short-lived dynasties succeeded, the Sunga and the Kanva dynasties, and then a powerful Andhra chief conquered Magadha and Northern India, and founded a great dynasty. This Andhra house ruled Northern India from B.C. 26 to about 430 A.D., and the power of the dynasty extended over the Deccan, and sometimes to Gujrat in the west. Thus the work of uniting India under one paramount power, commenced by Chandragupta in the fourth century before Christ, was continued to the fourth century after Christ by the Andhras. The house then declined in power, and the Gupta emperors became the paramount power in India.

The Gupta Emperors.—These rulers rose in power in Kanouj at the commencement of the fourth century, and have left us many valuable inscriptions. Chandragupta I., the second ruler of this house, is said to have established an

era which commences from 319 A.D. He was succeeded by Samudragupta, whose supremacy was acknowledged all over India. Northern India was under his rule, Bengal and Assam, Nepal and Malwa paid him tribute, and the kingdoms of Southern India acknowledged his supremacy. He was succeeded by Chandragupta II early in the fifth century, but before the end of that century the Guptas declined in power.

The Indo-Greeks.—While the Andhras and the Guptas were ruling in the continent of India, the western provinces were the scenes of frequent invasions. Seleucus, the contemporary of Chandragupta, had ruled the Asiatic empire of the Greeks with great wisdom and vigour; but about 260 B.C. the empire passed into the hands of his worthless grandson, Antiochus. The Bactrians shook off his yoke, and became independent under Diodotus; and the Parthians also declared their independence under Arsakes.

Demetrius of Bactria, a successor of Diodotus, invaded India, and conquered portions of the Punjab and Sindh. But while Demetrius was in India there was a rebellion in Bactria, and Eukradites made himself master of that kingdom in 175 B.C.

The whole of the Indian borderland was then parcelled out among a large number of Greek Princes, belonging to the families of Demetrius and of Eukradites, and coins struck by them have been found in the Punjàb. The best known among these Greek Princes was Minander, who seems to have been of the family of Eukradites, and who issued in 155 B.C. from Kabul to conquer Western India.

Pushyamitra had founded the Sunga dynasty in India about 182 B.C. and held sway in Northern India. His son, Agnimitra, defeated the Raja of Vidarbha (Berar), and conquered his dominions as far as the Warda river. A horse-sacrifice was performed by the aged king, and the

celebrated grammarian Patanjali was probably present at this sacrifice.

But Pushyamitra found a formidable foe in the Greek invader, Minander. The latter annexed Sindh and the Katiawar Peninsula, occupied Mathura, invested Saketa, and threatened Pataliputra or Patna, the capital of Pushyamitra's empire. But after a severe struggle the Greek King was compelled to retire; and his conquests in India disappeared after a few years. Minander was well disposed towards Buddhism, and is referred to in the *The Questions of Milanda*, a notable Buddhist work.

Soon after the time of Minander the Greek kingdom of Bactria was extinguished, between 140 and 130 B.C., by the invasions of the Yu-Chi, the Saka, and other Turanian tribes from Central Asia.

Indo-Parthians.—As the Indo-Greeks disappear from the scene, the Indo-Parthians appear in Western India. Mithridates I., a successor of Arsakes, made his power felt as far as the Indus. But the first of those who are known as Indo-Parthian kings was Maues, who ruled in Kabul and the Punjab about 120 B.C. One of his most celebrated successors was Gondophares, who succeeded in A.D. 21; and his name is connected by Christian tradition with the mission of St. Thomas. It is said that a Christian mission, conducted by St. Thomas, came to King Gondophares in person. It is also said that St. Thomas led a mission to Southern India, and the shrine of San Thomé near Madras was named after him.

By the end of the first century after Christ, the Indo-Parthians were driven from the Punjab by the Yu-Chi.

The Kusan invaders.—In the first century before Christ the Yu-Chi race had settled down in Bactria and Sogdiana. In the following century the Kushan tribe of this race had become supreme, and Kadphises I. became the

sole king of the Yu-Chis about 45 A.D. He conquered Kabul and Kashmir, and his empire extended from the banks of the Oxus to those of the Indus.

He was succeeded by Kadphises II., who fought unsuccessfully against the Chinese, and was compelled to pay tribute. But he extended his conquests in the south all over North-western India.

Kadphises II. was succeeded by the great king Kanishka, who was a zealous Buddhist, and has left his name in Indian records and tradition. It is believed that he founded the Saka era, which runs from 78 A.D. He ruled over North-west India, as far south as the Vindhya mountains, and he conquered Kashgar, Yarkand, and Khotan, to the north of Thibet. He held a great Council to settle the Buddhist scriptures, as Asoka the Great had held one at Pataliputra or Patna in the third century before Christ. It is thus that two schools of Buddhism have arisen. The southern school, known as the *Hinayana* school, is followed in Ceylon, Burma, and other southern places. The northern school, known as the *Mahayana* school, is the school of Nepal, Thibet, and China.

Very little is known of the successors of Kanishka. Havishka or Hushka appears to have succeeded him, and he was succeeded by Vasudeva. Buddhism was by this time largely supplanted by Hinduism in Kashmir; and Vasudeva's name and coins attest to his Hindu tendencies. The power of the Kushan empire gradually decayed, and the empire of Kanishka was broken up into fragments.

Shah Kings of Gujrat.—After the death of Kanishka, Gujrat became independent under a line of kings called the Satraps or Kshatrapas, or as the Shah Kings, who ruled from about 120 to 388 A.D. They became the rivals of the Andhra emperors who were ruling in Northern India and the Deccan. Rudra Daman, of this dynasty, was a power-

ful ruler, he made a treaty of alliance with the Andhras, and he has left us inscriptions of great historical value.

The White Huns.—The last foreign invaders who poured into India in this age were the White Huns. They belonged to the same race that swept through Asia and convulsed Europe under the terrible Attila. Tribes of this race poured into India and broke the power of the Gupta emperors. Malwa was wrested by the Huns in 466 A.D., and the terrible Mihirakula began his conquests early in the sixth century.

Summary of the History of the Age.—It will thus appear that the history of the Buddhist age is full of incidents, but the main events are clear and are easily remembered. The **Mauryas**, the **Andhras**, and the **Guptas** successively became the paramount powers in India. In the west the Greek invaders were succeeded by the Parthians, the Yu-Chi, and the Huns. These foreign invasions caused much misery to the people; but each new race of invaders, as they settled down in India, embraced the Hindu or the Buddhist religion, and thus became a part of the nation and strengthened the confederation of Hindu races.

State of India in the Fifth Century. Fa Hian's Account.—The mass of the people had accepted the rites and ceremonials of Buddhism, and Buddhist churches and monasteries stood side by side with Hindu temples. There was no active hostility between the followers of the two religions, the citizens of the same town, and often the members of the same family, were divided in their faiths, but lived in peace, as the Saivas, the Saktas, and the Vaishnavas do to this day in India. Religious persecution was, as a rule, unknown in India, and Fa Hian, a Chinese traveller who visited the country early in the fifth century, found Hindu temples and Buddhist monasteries in every

large town, and does not speak of any dissensions or disturbance. On the Jumna, near Mathura, he found twenty monasteries and about three thousand Buddhist monks; and near Pataliputra, on the Ganges, annual Buddhist festivals were held which are thus described by the traveller:

"Every year, on the eighth day of the second month, there is a procession of images. On this occasion they construct a four-wheeled car and erect upon it a tower of five stages, composed of bamboos lashed together, the whole being supported by a centre post, resembling a spear with three points, in height 22 feet and more. So it looks like a pagoda. They then cover it over with fine white linen which they afterwards paint with gaudy colours. Having made figures of the Devas, and decorated them with gold, silver, and glass, they place them under canopies of embroidered silk. Then at the four corners of the car they construct niches, (shrines) in which they place figures of Buddha in a sitting posture, with a Bodhisatwa standing in attendance. There are perhaps twenty cars thus prepared and differently decorated. During the day of the procession both priests and laymen assemble in great numbers. There are games and music, whilst they offer flowers and incense. The Brahmacharis come forth to offer their invitations. The Buddhas then one after the other enter the city. After coming into the town again they halt. Then all night long they burn lamps, indulge in games and music, and make religious offerings. Such is the custom of all those who assemble on this occasion from the different countries round about."

This extract is interesting *firstly* because it shows how the worship of images and popular religious processions, which were unknown to the old Vedic Hindu religion, crept into India with the spread of Buddhism among the masses; and *secondly* because it shows how the Buddhist processions and car festivals of the fifth century suggested the Hindu festivals of modern times. The Buddhists of the fifth century also had their holy sites and sacred places where they made annual pilgrimages, and introduced pompous rites and ceremonials which attracted the people.

Of the civil administration in India, Fa Hian makes some remarks which are equally interesting and valuable.

"The people are very well off, without poll tax or official restrictions; only those who till the royal lands return a portion of profit of the land. If they desire to go, they go; if they like to stop, they stop. The kings govern without corporal punishment; criminals are fined according to circumstances, lightly or heavily. Even in cases of repeated rebellion they only cut off the right hand. The king's personal attendants who guard him on the right and left have fixed salaries. Throughout the country the people kill no living thing, nor drink wine, nor do they eat garlic or onions, with the exception of Chandalas only."

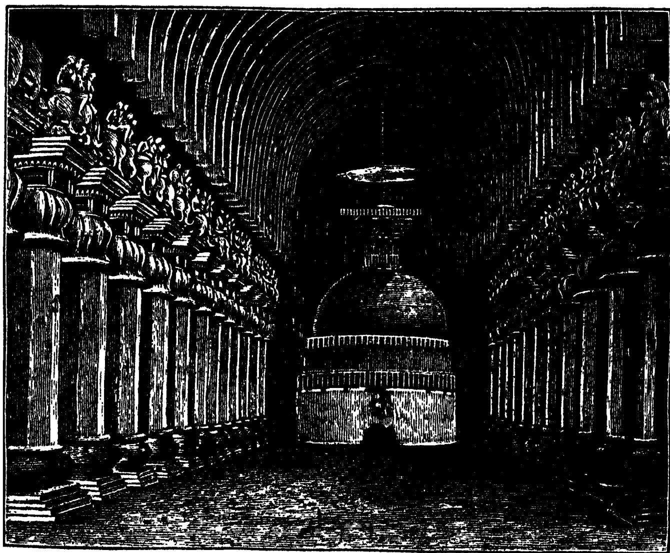
Of the charitable institutions of India, Fa Hian speaks thus:

"The nobles and householders of this country have founded hospitals within the city (Pataliputra) to which the poor of all countries, the destitute, cripple, and the diseased repair. They receive every kind of requisite help gratuitously. Physicians inspect their diseases, and according to their cases order them food and drink, medicine or decoctions, everything, in fact, that may contribute to their ease. When cured, they depart at their convenience."

Buddhist Architecture.—We have spoken of Buddhist Monasteries and Churches, and the ruins of these works are among the oldest specimens of Indian architecture to be seen in the present day. Most of them were excavated in rocks, and not built up by laying stone upon stone. There are *Chaityas* or churches excavated in the Western Ghats which date from the third and second century before Christ; but the finest specimen of this kind of architecture is the church at Karli, half-way between Bombay and Poona, excavated in the first century before Christ.

Among the *Viharas* or monasteries, still to be seen in India, some of the oldest are in the Udayagiri and Khandagiri hills in Orissa. There are small caves for single monks,

as well as larger excavations with several rooms in them, all dating from some centuries before Christ. There is also a celebrated group of monasteries near Nasik in Western India; but perhaps the most interesting specimens are those of Ajanta, belonging to the fifth century after Christ. The walls are covered with fresco paintings which show the skill which the Hindus acquired in painting fifteen centuries ago.



INTERIOR VIEW OF KARLI.

Besides churches and monasteries, the Buddhists raised *Stupas* or mounds on sacred spots, and these mounds were often surrounded by rails which were elaborately sculptured. There is a Stupa at Sarnath, near Benares, and some Stupas between the Indus and the Jhelum are known as the Manikyala Stupas, but the most important Stupas that

still exist are those of Sanchi in Central India. The great Stupa of Sanchi is surrounded by rails ornamented with gateways which are finely sculptured. There were other older Stupas which have disappeared, but the surrounding

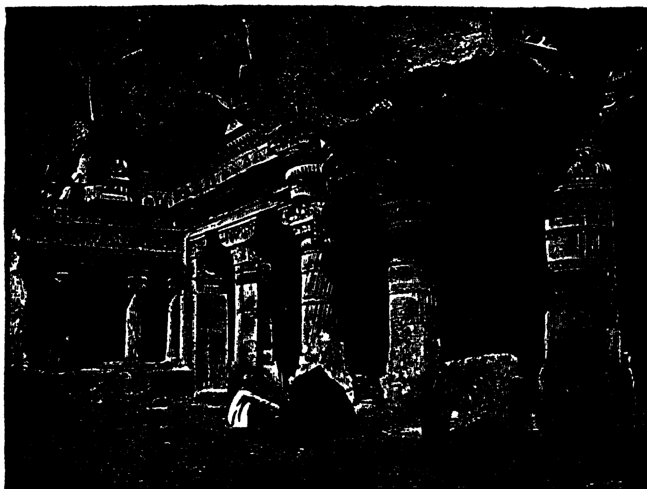


VIEW OF INTERIOR OF VIHARA AT AJANTA.

rails still exist, as at Buddha Gaya and Bharhut, and the sculptures on these rails are among the oldest specimens of Hindu sculpture. Dr. Fergusson makes the following remarks on these sculptures:

"When Hindu sculpture first dawns upon us in the rails of Buddha Gaya and Bharhut, B.C. 200 to 250, it is thoroughly original,

absolutely without a trace of foreign influence, but quite capable of expressing its ideas, and of telling its story with a distinctness that never was surpassed, at least in India. Some animals such as elephants, deer, and monkeys are better represented there than in any sculptures known in any part of the world; so, too, are some trees, and the architectural details are cut with an elegance and precision which are very admirable. The human figures, too, though very different from our standard of beauty and grace, are truthful to nature, and where grouped together, combine to express the action intended with singular facility. For an honest, purpose-like pre-Raphaelite kind of art, there is probably nothing much better to be found anywhere."



AJANTA CAVE TEMPLE.

Hindu Laws. The Institutes of Manu.—We have said that Buddhism and Hinduism flourished side by side in India for nearly a thousand years from the time of Asoka the Great without any religious wars or systematic persecution of one sect by the other. Generally speaking, the higher and learned classes adhered to their

Vedic rites and exclusive privileges, while the mass of the people were attracted by the catholic doctrines and the popular ceremonials of Buddhism. Hinduism itself was gradually modified on these popular lines, and the worship of images and gay gatherings and popular pilgrimages were sanctioned by Hindu priests. Against this general tendency of the times the supporters of the ancient Vedic rites strove in vain, and it is against this change in the outward forms of Hinduism that the code known as the Institutes of Manu makes a stand.

In its original shape the code of Manu belonged to a preceding age, and like older codes was in prose. But that original work is lost, and the work which exists now is in continuous verse, and is said to have assumed this form a century or two before the Christian era. Of all the *Smriti* works which exist, Manu is considered the most comprehensive and important.

It is divided into twelve books, two of which deal with civil and criminal laws, and the civil laws proclaimed in this work is the ground work of the Hindu law of the present day. With regard to religious practices, Manu stands up for the old Vedic sacrifices, and condemns images, temples, and temple-priests.

The part of the work which treats of the social duties of the Hindus is very interesting, and the position and duties of Hindu women are described in some famous lines which may thus be rendered into English verse:

"Honour to the faithful woman
Be by loving husband paid,
By her father, by her brother,
If they seek their virtue's meed.

"Honour to the righteous woman
Pleases Gods of righteous might,
For where woman is not honoured
Vain is sacrificial rite.

"And where women grieve and languish
Perish men of fated race,
But in homes where they are honoured
Prosper men in worth and grace."
(*Manu*, iii. 55 to 57.)

"Duteous girl obeys her father,
Husband sways the duteous wife,
Son controls the widowed mother,
Never free is woman's life.

"From her father, son, or consort,
Woman never should be free,
For her wilful separation
Stains her husband's family.

"Faithful to her loving consort,
Apt in duties of her house,
Ever cheerful, careful, frugal,
Is the true and duteous spouse."
(*Manu*, v. 148 to 150.)

Hindu Systems of Astronomy.—The learned Hindus kept up the study of their ancient sciences, and great progress was made in Astronomy. Hindu writers speak of eighteen *Siddhantas*, or astronomical systems, which flourished in this age. Five of them, those of Parasara and Garga, of Surya, Pulisa, and Brahma, were recast by Varahamihira in a subsequent age.

Hindu Medicine and Surgery.—Progress was also made in the study of the medical science. When Alexander the Great came to India, the Greeks found the Hindus skilled in the treatment of diseases which defied the skill of their own doctors. The two standard works on Hindu medicine and surgery, those of Charaka and Susruta, were compiled in this age.

Various chemical processes were known to the Hindus, oxides, sulphates, and sulphurets of various metals were prepared, and metallic drugs were administered internally in India long before the Arabs borrowed the

practice from this country and introduced it in Europe in the Middle Ages. The earliest Arabian writers on medicine mention Charaka by name in their works, and in the eighth century after Christ, the celebrated Haroun-al-Rashid of Bagdad retained two Hindu physicians in his court.

Hindu Works on Arts.—It may be easily imagined that when architecture, sculpture, and painting were so extensively known in India, some works on those arts were composed. Nagnajit wrote on these subjects, but most compositions of this age on art have now been lost.

Commerce and Colonization.—From the first century after Christ there was a brisk trade between India and the western world, carried on through the Red Sea and Alexandria. Roman galleys visited Southern India, and Roman coins have been found in Coimbatore and Madura districts. Southern India supplied the Roman world with spices, pepper, perfumes, ivory, muslins, and precious stones. Silk was also largely exported from India to the west.

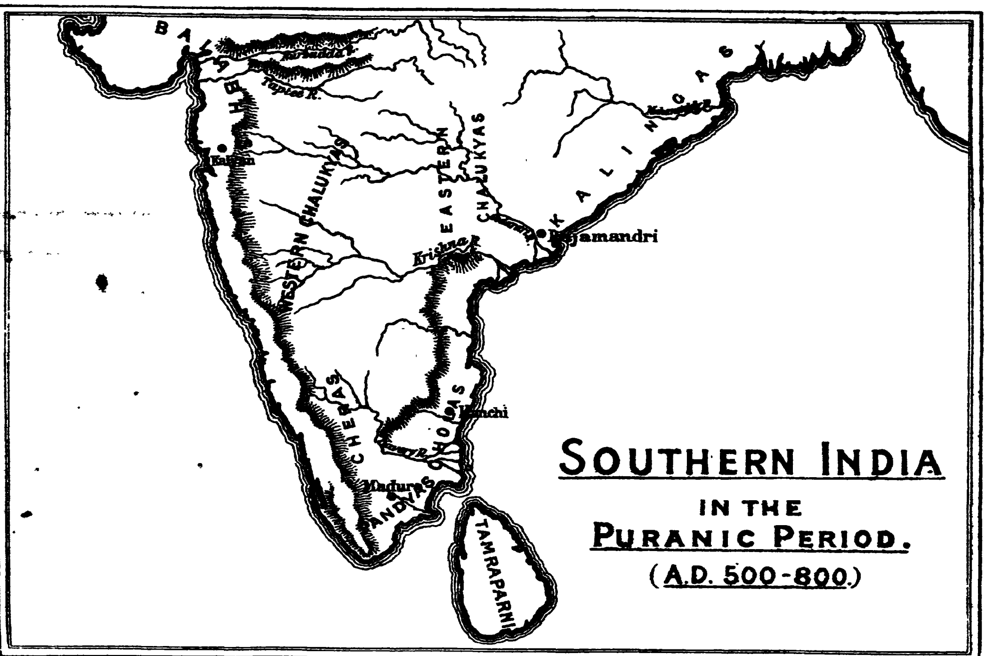
An experienced sailor wrote a *Periplus* or marine guide in the first century after Christ in which he gives some account of Western India and its trade. The great port of Barbarike was situated on the mouths of the Indus, and silk, gum, sapphires, indigo, cotton fabrics, precious stones, and coral, were exported to the west from that mart. Saurashtra or Gujrat was fertile in grains and cotton, and Barygaza (Bharu-Kachcha or modern Broach) was the greatest port in Western India. Brass, tin, lead, glass, gold, and silver were imported, and precious stones, porcelain, muslins and cotton fabrics, perfumes, ivory, ebony, spices, pepper, and silk, were exported from this mart. Gujrat and the Deccan poured the wealth of their rich produce into this port for export, and drew their

supplies of foreign luxuries through this place. Further south from Broach was the port of Colchos, and then came Comar (Comorin) and the island of Ceylon. On the Coromandel coast, Masalia (Masalipatam) was noted for the manufacture of fine cloths, and a great port on the mouths of the Ganges exported cotton cloths of delicate texture and extreme beauty, which may be identified with what were afterwards known as the Dacca muslin.

Pliny, a famous Roman writer, speaks of the ebony and the indigo of India. The pepper and ginger, growing wild in that country, were in great demand in Rome, and Indian precious stones and pearls are described as the best in the world.

Ptolemy, a great astronomer and geographer, who lived in the second century, speaks of India as it was then known to the Romans. He makes mention of Saurashtra, Barygaza (Broach), and of Cape Comorin, and speaks of the Gulf of Manaar as an emporium of the pearl trade. On the eastern coast Masalia (Masalipatam) was known for its cotton fabrics, and the mouths of the Ganges were rich in towns.

The trade with the eastern countries was carried on by the Hindus themselves. Ships sailed from Tamralipti (Tumlook) and other ports, and frequented Ceylon and Java. Hindu colonies were planted in these and other islands; Hindu religion and traditions were spread; and the images of Hindu gods have been found in Java and elsewhere in modern times.


SOUTHERN INDIA
IN THE
PURANIC PERIOD.
(A.D. 500-800.)
TAMRAPARNI
EASTERN
CHALUKYAS
WESTERN CHALUKYAS
CHERAS
PANDYAS
Madura
Tapti R.

CHAPTER V.

PURANIC AGE, A.D. 500 TO 800.

Sixth Century. Vikramaditya the Great.—Western India was desolated by foreign invaders in the fifth and sixth centuries, until peace was restored by a great and powerful Indian monarch known as Vikramaditya. He has been identified with King Yasodharman, who ruled in Malwa and Central India. When Mihirakula the Hun was devastating the western provinces, Yasodharman allied himself with Baladitya, King of Magadha, defeated Mihirakula in a great battle in 528 A.D., and for a time relieved India of his cruel oppression. Yasodharman erected two columns of victory to commemorate the defeat of the foreign invaders, and declared himself master of Northern India, from the Brahmaputra to the Western Ocean. And India enjoyed exemption from foreign invasions from the north-west for nearly five centuries after the defeat of the Huns.

The name of the conqueror, Vikramaditya, who thus rescued his country from foreign invasions, is as widely known in the Hindu world as the name of Asoka is in the Buddhist world, or as the name of Haroun-al-Rashid is among the Mahomedans. And innumerable tales and legends, current in India down to the present time, make the name of this great reviver of Hindu learning and arts familiar to the rich and the poor, the old and the young, in every town and village in India.

Ujjain was the capital of Vikramaditya, and the literary men who flourished in his time are spoken of as the "Nine Gems" of his court. And it would seem that he revived an old Malava era current in Central India from 57 B.C. The era is called the *Samvat era*, and is connected with the name of Vikramaditya, who gave a wide currency to this era.

Literature and Learning.—Among the "Nine Gems" of Vikrama's court, the poet Kalidasa is the best known, and has a world-wide fame. His drama, *Sakuntala*, translated into English in the last century, is well known and universally admired. His *Vikrama-Urvasi* is also a drama of great beauty and merit, while a third play, *Malavika-Agnimitra*, is also attributed to him. Besides these three dramas, Kalidasa composed two poems of great excellence, the *Raghu-vansa* and the *Kumara-sambhava*, while as a descriptive poem his *Megha-duta* holds the first rank in Sanscrit literature. Probably contemporaneous with Kalidasa was the poet Bharavi, whose spirited poem, *Kirata-Arjuniyam*, is still read and admired in India.

Aryabhatta, who was born in Pataliputra about 476 A.D., composed a great work on astronomy, which is known by his name, and began a new epoch in the history of Hindu astronomy. He maintains the theory of the revolution of the earth on its own axis, and explains the true cause of the solar and lunar eclipses. And he also speaks of the twelve signs of the solar zodiac, which were first fixed upon by the Babylonians, and then adopted by the Greeks. Varahamihira, who was born about 505 A.D., was the second great astronomer of this age, and was one of the "Nine Gems" of Vikrama's court. He recast the five older *Siddhantas*, of which we have spoken in the last chapter, and also composed an encyclopædic work called *Brihat-sanhita*, which treats of astronomy, rainfall, earth-

quake, architecture, precious stones, animals, and various other subjects. Brahmagupta, the third great astronomer of this age, wrote in 628 A.D. His work consists of twenty-one chapters, of which the first ten treat of astronomy.

Amara, the great lexicographer, was another of the "Nine Gems" of Vikrama's court, and composed his dictionary in verse. Dhanvantari, the physician, and Vararuchi, the grammarian, were also among the "Nine Gems."

King Harsha.—After the death of Vikramaditya, the supreme power in Northern India passed to a different dynasty. Prabhakara-Vardhana, king of Thaneswar, rose to power about the close of the sixth century, and was succeeded by his son Rajya-Vardhana. The latter waged war against the king of Malwa, and released his sister who had been imprisoned; but he was shortly afterwards killed by the king of Bengal. On the death of Rajya-Vardhana, his younger brother, Harsha-Vardhana, ascended the throne in 606 A.D. He ruled for over forty years, and made himself supreme all over Northern India. But Harsha failed to make any conquests in the Deccan which was then under the rule of Pulakesin II., the greatest of the Chalukya kings. Pulakesin guarded the passes of the Narbudda against Harsha, and the latter had to retire discomfited, about 620 A.D. Thus the supreme power in India in the first half of the seventh century remained in the hands of two great sovereigns,—Harsha-Vardhana in the north, and the Chalukya King in the south.

The name of Harsha is connected with great works in Sanscrit literature; and he almost rivalled Vikramaditya of the preceding century as a patron of letters.

Literature.—India has always been the storehouse of fables and tales. A collection of old tales, known as *Panchatrantra*, existed from olden times, and was translated into

Persian in the sixth century, and then into Arabic, Greek, and Latin. A Spanish translation first introduced these Indian fables into modern Europe, and for many centuries the juvenile population of Europe has been amused by these Indian tales presented in every European language. In the seventh century three great and meritorious works in fiction were composed. Dandin wrote his *Dasakumara-charita*, Bana wrote his famous *Kadamvari*, and also a life of King Harsha, and Subandhu wrote his *Vasava-datta*. A collection of tales was long current in the Deccan and Southern India under the name of *Brihat-katha* in the Paisachi dialect, and this was translated into Sanscrit by the Kashmerian writer Somadeva in the twelfth century under the name of *Katha-sarit-sagara*.

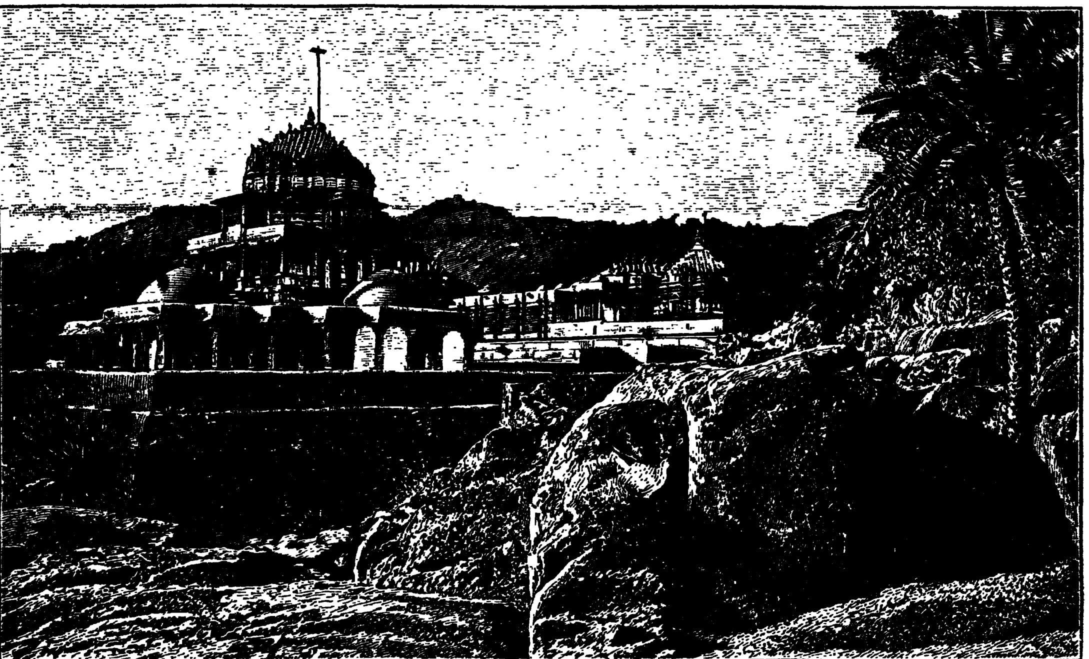
In drama, King Harsha himself came out as the author of *Ratnavali*, an elegant and humorous play, but not equal to the immortal works of Kalidasa. A Buddhist play, *Nagananda*, is also attributed to the same king. A more powerful and meritorious play, called the *Mrichchakati*, gives us a vivid picture of the life and manners of the people of Ujjain in this age. It is ascribed to King Sudraka, but its exact date is not known.

In poetry the brightest name of this age is that of Bhartri-hari, whose poem, the *Bhatti-Kavya*, is still read and admired all over India. His *Satakas* are also of great merit and singular power. Mayura wrote some poems which are known as his *Satakas*.

State of India in the Seventh Century. Houen Tsang's Account.—It was during the reign of Siladitya II. that a Chinese pilgrim named Houen Tsang visited India, and he has left us a full and graphic account of the country and its people which is exceedingly valuable. Siladitya II was then the master of Northern India, and the Chinese pilgrim was present at a great Buddhist festival

held by Siladitya, at which twenty kings from different parts of India were present by invitation. It was celebrated at Kanouj in the second month of spring, and the city was decorated with pavilions and temporary structures. A small image of the Buddha was led forth on a gorgeously caparisoned elephant, Siladitya with 500 war elephants marched on the left, the King of Assam with another 500 elephants marched on the right, while 100 elephants walked in procession in front. Pearls and precious things, gold and silver flowers, were scattered on the ground, and after the image was washed, Siladitya himself carried it on his shoulders. Brahmans and Buddhist Sramans were invited and honoured, and held learned controversies. The image was thus carried day after day until the festival ended, and the great assemblage of kings and nations dispersed.

In every state and province visited by Houen Tsang, he found Hindus and Buddhists living side by side without hostility or persecution, and Buddhist churches and monasteries flourished by the side of Hindu temples. At Hardwar, Prayaga, and Benares, Hinduism was strong, and there were numerous Hindu temples and images. Nalanda in Magadha was the centre of Buddhist learning, boasting of a great monastery and university, and learned men, says the pilgrim, "from different cities, who desire to acquire quickly a renown for discussion, come here in multitudes to settle their doubts, and then the streams of learning spread far and wide." Bengal comprised five kingdoms, viz., Pundra or North Bengal, Kamarupa or Assam, Samatata or East Bengal, Tamralipti or South Bengal, and Karna Suvarna or West Bengal. In the Deccan the Mahrattas were already a powerful nation under their Chalukya kings. "At the present time," says the pilgrim, "Siladitya has conquered the nations from



JAIN TEMPLE, MT. ABOO.

east to west, and carried his arms to remote districts, but the people of this country alone have not submitted to him." The Valabhi kings had founded a flourishing kingdom in Gujrat, and the maritime trade brought much wealth to the people. "There are," says Houen Tsang, "some hundred families or so who possess a hundred lakhs. The rare and valuable products of distant regions are stored here in great quantities."

About the people of India, Houen Tsang makes the following observations:

"Although they are naturally light-minded, yet they are upright and honourable. In many matters they are without craft, and in administering justice they are considerate. They dread the retribution of another state of existence, and make light of the things of the present world. They are not deceitful or treacherous in their conduct, and are faithful to their oaths and promises."

One more extract from the valuable work of the Chinese traveller is made below, as it throws light on Hindu administration in the seventh century after Christ:

"The private demesnes of the Crown are divided into four principal portions: the first is for carrying on the affairs of the state and providing sacrificial offerings; the second is for providing subsidies for the ministers and chief officers of state; the third is for rewarding men of distinguished ability; and the fourth is for charity to religious bodies whereby the field of merit is cultivated. Hence the taxes of the people are light, and the personal service required of them is moderate; each one keeps his own worldly goods in peace, and all till the ground for their subsistence. Those who cultivate the royal estates pay one-sixth part of the produce as tribute. The merchants, who engage in commerce, come and go in carrying out their transactions. The river passages and the road barriers are open on payment of a small toll. When the public works require it, labour is exacted, but paid for. The payment is in strict proportion to the work done. The military guard the frontiers, or go out to punish the refractory. They also mount guard at night round the palace. The soldiers are levied according to the requirements of the service; they are promised certain pay-

ment, and are publicly enrolled. The governors, ministers, magistrates, and officials, have each a portion of land assigned to them for their personal support."

Eighth Century. Yasovarman.—We pass on now to the next century. Yasovarman was the paramount monarch of Northern India in the eighth century, but the mountainous kingdom of Kashmir was once more rising to power, and there was a war with that state. Lalitaditya the king of Kashmir defeated the forces of Yasovarman; and what is deeply interesting to us, he carried away to Kashmir as the trophy of his victory the poet Bhavabhuti, who was then residing in the court of Kanouj. Never has king or conqueror paid a higher tribute to genius.

Literature.—Bhavabhuti is the last of the series of great writers who flourished in India in the sixth, seventh, and eighth centuries. He was a native of Vidarbha or Berar, and lived as an honoured poet in the court of Kanouj, then the centre of Hindu enlightenment and learning. His three dramas are still admired and read in India; and if they are somewhat inferior in elegance and grace to the productions of Kalidasa, they perhaps excel Kalidasa's works in the depth of feeling and in the power of description. His *Malati-Madhava* displays this power in a remarkable degree; his *Mahavira-Charita* is somewhat inferior in merit; but his *Uttara-Rama-Charita* is a play unsurpassed in Sanskrit literature for its pathos and its portraiture of sorrow and suffering. Sankaracharya, the great upholder of Hinduism against declining Buddhism, and the learned commentator of the Vedas and the Vedanta philosophy, also lived and worked about the close of the eighth century. He preached the doctrine of the Universal Soul, which he held to be real and eternal; all else he declared to be *Maya* or illusion.

Hindu Religion.—Buddhism had flourished in India for a thousand years from the time of its founder, and had effected a great change in the forms and rites of Hinduism. The masses of the people were attracted by pompous Buddhist rites and processions, until Hinduism itself slowly adopted similar celebrations. Pilgrimages to holy sites attracted millions of pious Buddhist worshippers, until similar pilgrimages came to be performed by the Hindus also. The worship of the image of the Buddha was popular, till images of Hindu gods and goddesses took its place. The ancient sacrificial rites of the Aryan Hindus fell into disuse, or survived only at certain domestic ceremonies like marriage and the *Sraddha*; the worship of images in temples, and pilgrimages to famous shrines and holy sites, attracted the million, and became the dominating features of modern Hinduism. And as Hinduism was thus popularised in the country, Buddhism slowly declined.

In cardinal doctrines there was no change, and the nation remained loyal to its old faith. Modern Hindus still believed in One God, the All-pervading Breath, the Universal Soul of the Upanishads. Modern Hindus still held that the universe was an emanation from him, was a part of him, and would resolve itself into him. And modern Hindus still believed in rewards and punishments in future lives according to their deeds in this life, and in a final absorption of all souls in the Universal Soul.

But in popular forms of faith and worship, modern Hinduism widely diverged from the old forms. The old Vedic religion insisted on sacrifices to Nature's God as manifested in the **Powers of Nature**; modern Hinduism invoked Nature's God in his three-fold power as Creator or **Brahma**, as Preserver or **Vishnu**, and as Destroyer

or **Siva.** The old Vedic hymns celebrated the deeds of Nature-gods—Indra, Agni, Varuna, Surya, and the rest; modern Hinduism multiplied the legends of these gods, and formed a vast popular mythology for the people. Old Vedic Hinduism sanctioned no worship to images, but elaborated vast and pompous sacrifices; modern Hinduism almost ignored the ancient sacrifices, and rejoiced in image-worship and in pompous celebrations and pilgrimages.

The works in which this new form of Hinduism is promulgated are known by the name of *Puranas*, eighteen in number, and said to comprise 400,000 couplets. A class of works known as *Puranas* existed from ancient times, and contained old chronicles, history, and legends. But with the rise of modern Hinduism these ancient works were recast and added to, until in their present form they are a voluminous exposition of modern Hindu beliefs and observances. And as Hindu sects multiplied in India, the Puranas gradually came to reflect sectarian doctrines and controversies.

Hindu Architecture and Sculpture.—We have spoken of Buddhist architecture in the preceding chapter. There are few specimens of purely Buddhist architecture of a later date than the fifth century, while the best existing specimens of Hindu temples date from the sixth century. It is evident, therefore, that Buddhism declined in India after the fifth century as a popular form of Hinduism gradually took its place.

The many stone temples which we see in Orissa are specimens of the *Indo-Aryan* style of architecture. The great temple of Bhuvaneswar has a tower 180 feet high, and its exterior is covered with elaborate carving and sculpture. Its date is the seventh century after Christ, and the many other ruined temples which are still visible at Bhuvaneswar belong to the same age. Not many miles

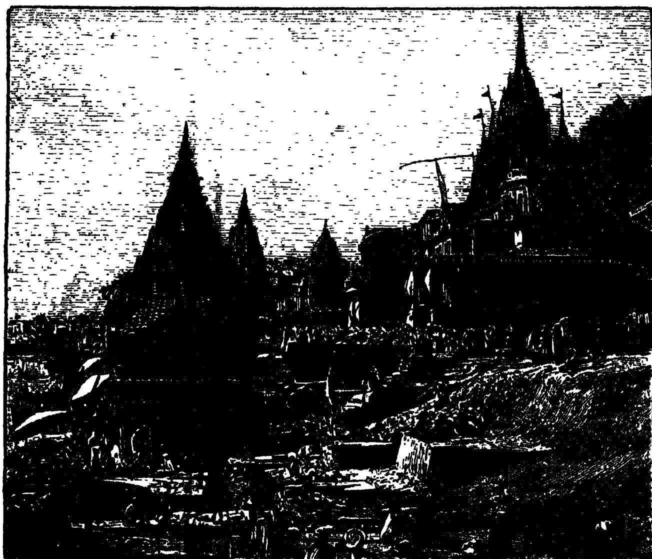


THE SRIRINGHAM PAGODA, TRICHINOPOLY.



KYLAS ELLORA.

from Bhuvaneswar is what is known as the "Black Pagoda," of which the porch alone now remains. It is one of the finest specimens of Hindu architecture, and stands stupendous and solitary in an open spot, and is visible from the sea. Its date is said to be the ninth century after Christ. The great temple of Puri, where pilgrims gather from all parts of India annually, belongs to the twelfth century, and shows a decline in architecture.

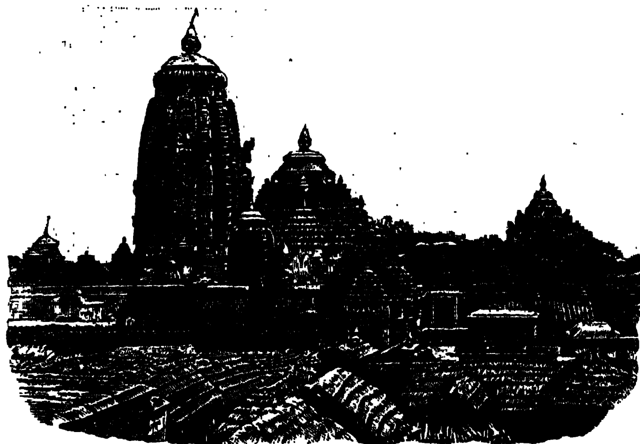


BENARES.

When we travel out of Orissa to the sacred cities of Northern India, like Benares and Mathura, we only find modern temples. The whole of Northern India from the Punjab to Bengal was under Mahomedan rule for five centuries, and magnificent specimens of Mahomedan architecture, of mosques, minars, and palaces, are visible in every

city, and few specimens of the older Hindu temples have survived.

South of the Vindhya mountains we find in the Hindu temples of Ellora good specimens of what may be called the *Dravidian style* of architecture. One of them, the temple of Kailasa, was erected in the eighth or ninth century; it is hewn out of solid rock, and is imposing in its solid grandeur. Further south, the great temples of Trichinopoly, Tanjore and Madura, of Conjeveram and Vijaynagar, are all comparatively modern.



BHUVANESWAR

There is still another style of Hindu architecture known as the *Chalukya style*, so-called after the Chalukya Rajputs who ruled in the Deccan from the fifth to the twelfth century, as we shall see in the next chapter. The double temple of Hallabid, north of Mysore, is a magnificent specimen of this style, but was never completed. A smaller temple of Kaet Iswara in the same place is also a perfect

gem of Hindu architecture. "From the basement to the summit," says Dr. Fergusson, "it is covered with sculptures of the very best class of Indian art, and these are so arranged



KAET ISWARA.

as not materially to interfere with the outlines of the building, while they impart to it an amount of richness only to be found among specimens of Hindu art. If it were possible to illustrate this temple in anything like completeness, there is probably nothing in India which would

convey a better idea of what its architects were capable of accomplishing."

We conclude this chapter with one more extract from Dr. Fergusson's great work on Indian architecture, in which he contrasts Hindu architecture with Greek architecture, and the richness of the temple of Hallabid with the chaste and severe dignity of the Parthenon in Greece:

"All the pillars of the Parthenon are identical, while no two facets of the Indian temple are the same; every convolution of every scroll is different. No two canopies in the whole building are alike, and every part exhibits a joyous exuberance of fancy, scorning every mechanical restraint. All that is wild in human faith or warm in human feeling is found portrayed on these walls; but of pure intellect there is little, less than there is of human feeling in the Parthenon. . . . For our purpose, the great value of the study of these Indian examples is that it widens so immensely our basis for architectural criticism. It is only by becoming familiar with forms so utterly dissimilar from those we have hitherto been conversant with, that we perceive how narrow is the purview that is content with one form or one passing fashion. By rising to this wider range we shall perceive that architecture is as many-sided as human nature itself, and learn how few feelings and how few aspirations of the human heart and brain there are that cannot be expressed by its means."

CHAPTER VI.

RAJPUT ASCENDANCY AND MAHOMEDAN INVASIONS, A.D. 800 TO 1206.

Racial Conquests and Revolutions.—India has, like other countries, witnessed from time to time what may be described as racial or tribal revolutions. In Europe, when the power of the Romans declined in the sixth and seventh centuries after Christ, tribes of Germans issued from their northern forests, conquered every country in Western Europe, and laid the foundations of the modern kingdoms. In India, in the fourth century before Christ, when the ancient races of the Gangetic valley declined in power, the Magadhas issued from their homes and built up a great empire in Northern India under Chandragupta. And again, in the eighth century after Christ, when the Magadhas and the Andhras, the Guptas, and the kings of Kanouj declined in power, the Rajputs issued from their wild country in the west and the south, and conquered every great kingdom in India. It is necessary that we should clearly understand these great movements of races, which leave deeper marks on the history of a country than the conquests of individual monarchs and conquerors.

Valabhis and Rajputs.—While Vikramaditya and Siladitya and other great kings were still ruling Northern India, the Valabhis had established a powerful monarchy in Gujrat. Senapati Bhatarka founded the ruling house

about 460; and as we have seen in the last chapter, the Valabhis were a flourishing community when the Chinese pilgrim Houen Tsang visited their country in the seventh century. Bhatarka's house ruled Gujrat till the close of the eighth century, and the proudest Rajput clans of a later age traced their descent from these Valabhi kings.

In Gujrat the Rajputs succeeded the Valabhis; Anhilwara-Pattan rose as a Rajput capital as Valabhipura declined. Sindh and the states of Rajputana and the whole of the Punjab were under Rajput chiefs and kings; and this new power gradually extended its power over Northern India, through Delhi and Ajmir, as far as Bengal in the east. In the Deccan, Rajput houses had already established their power as early as the fifth century of the Christian era.

Rise of the Mahomedans.—But as the Rajputs rose in power in India, a greater power was rising in the far west. Mahomed had gathered together the hardy Saracens of Arabia around him, and had united them under the ennobling religion of One God. And the successors of Mahomed carried the Saracen banner far and wide, through Asia, Africa, and Europe. Persia, Syria, Egypt, and the whole of Northern Africa were conquered by the Saracens in the seventh century, Spain was conquered in the eighth, and within eighty years after the death of Mahomed, a magnificent empire, stretching from the Atlantic to the frontiers of India, owned the supremacy of the Khalif of Bagdad.

Muhammad Kasim.—Early in the eighth century a Mahomedan conqueror had appeared in Hindustan. An Arab ship was seized by the Hindus in a Hindu seaport, and Dahir, the Rajput king of Sindh, refused restitution. Muhammad Kasim was accordingly sent to India with 6000 troops in 711, and soon took possession of Dewal, Haidarabad, and Sehwan. A battle was fought at Alor,

the capital of Sindh, and Dahir was killed. Dahir's brave widow still held the town against the invaders; and when provisions failed and further defence was hopeless, the Rajput women perished in the flames, and the men rushed out sword in hand and fell in battle.

Muhammad Kasim conquered Multan and was meditating an expedition against Kanouj when he was disgraced and recalled. It is said that the daughters of the king of Sindh, who had been sent to the Khalif of Bagdad, poisoned his mind against Kasim, and Kasim was put to death by the orders of the Khalif The Mahomedans, however, retained possession of Sindh for some time, but there was no fresh Mahomedan invasion in India for nearly three centuries.

Expansion of Rajput Power.—It was during these three centuries, from the eighth to the close of the tenth, that the Rajputs gradually spread themselves over the whole of India, and took possession of all ancient kingdoms. Everywhere they favoured the Hindu religion, the towns of India were decorated with temples and Hindu edifices, and Buddhism slowly disappeared from India except in the form of Jainism, in which it still flourishes in some parts of Western India.

Rajput Kingdoms in Northern India.—Among the kingdoms ruled by Rajput houses in Northern India the ancient kingdom of Kanouj was the most powerful. Rajyapala who ruled Kanouj early in the eleventh century was the central ruler of Northern India, and his vast empire extended as far as Bengal in the east. Later on, the Chohan Rajputs became powerful in Delhi and Ajmir, and the Rathors ruled in Kanouj, towards the close of the twelfth century.

Malwa and Central India.—Another great Rajput house ruled Malwa, and King Bhoja who reigned from 997

to 1053 was a distinguished patron of letters, and revived the memories of Vikramaditya and Siladitya.

Bengal.—It has been stated before that early in the eleventh century Bengal was included within the dominions of Rajyapala, King of Kanouj. The Palas were the ruling house in Western Bengal from the ninth to the eleventh century. Gopala began his rule about 850, and his successors, Dharmapala and Devapala, extended their conquests westwards till they comprised a great portion of Northern India. Rajyapala was the third king after Devapala, and was in his turn succeeded by Mahipala who founded a new capital at Bari about 1026. He was the last great king of the dynasty, and as the Sena kings of Eastern Bengal rose in power, the Palas disappeared.

Of the Sena kings of Bengal, Adi Sura is supposed to be the first. He is believed to have brought five Brahmans and five Kayasts from Kanouj to purify those castes in Bengal. These Brahmans and Kayasts multiplied in the course of centuries, until Ballala Sena, a succeeding ruler, classified all the Brahmans and Kayasts of the land, and forbade marriages between the descendants of the Kanouj men and those of the Bengal families. A successor of Ballala was still ruling at Navadwip when Bengal was conquered by the Mahomedans at the close of the twelfth or early in the thirteenth century.

Orissa.—Yayati Kesari founded the Kesari or Lion Dynasty in 474, and the kings of this dynasty ruled Orissa till the twelfth century. They had their capital at Bhuvaneswar, and beautified the town with those numerous temples dedicated to Siva of which we have spoken in the last chapter. Jajpur was another capital of these kings, and many colossal statues still preserved in that town attest to the greatness of the Kesari kings. Nripa Kesari of this dynasty is said to have founded Cuttack in the

tenth century, and the rule of the dynasty ended in the twelfth.

Another house known as the Ganga Vansa, or the Gangetic line, was then founded by Chor Ganga in 1132. The worship of Siva and the worship of Vishnu existed side by side in Orissa; but while the Lion dynasty specially favoured the former, the kings of the Gangetic line adopted the latter, and the temples now built were dedicated to Vishnu. Buddhism, which had flourished in Orissa from the time of Asoka the Great, became merged in Vishnu worship; the sites of Buddhist pilgrimages became sites of Vaishnava pilgrimages; Vaishnava temples rose in place of Buddhist monasteries; and even the division between the Buddhist holy order and the laity was reproduced among the worshippers of Vishnu. Ananga Bhima Deva is said to have built the present great temple of Puri in the twelfth century; and in the fifteenth century Purushottam Deva spread his conquests as far as Southern India, and married the princess of Kanchi or Conjeveram.

The great dynasty ended in 1534. Five kings of a new dynasty filled the throne till 1560, when Orissa was conquered by the Mahomedans.

The Deccan.—We have stated before that the great house of the Chalukya Rajputs ruled in the Deccan from the fifth to the twelfth century. The western branch of this house had its capital at Kalyan; and Jaya Sinha, the founder of this branch, is said to have been related to Bhatarka, the first Valabhi king of Gujrat, and began his rule in 470. Pulakesin I., the fourth king of the dynasty, spread his conquests as far as Conjeveram in the south; and Pulakesin II., the seventh king, ruled over the sturdy Mahrattas when Houen Tsang visited India, and King Harsha of Northern India was vainly endeavouring to subjugate that proud race. The power of the dynasty was

alienated for a time in the eighth century. In the middle of that century, Dantidurga, a chief of the Rashtrakuta family, defeated the last Chalukya king, and founded a new dynasty. Krishna was the second king of this Rashtrakuta dynasty, and his reign is memorable for the execution of the marvellous Kailasa temple at Ellora, one of the wonders of the world. Govinda, the grandson of Krishna, was the greatest monarch of the dynasty, and extended his power from the Vindhya mountains in the north to Kanchi or Conjeveram in the south. The last king of the Rashtrakuta dynasty was Kakka, who was overthrown by Taila of the Chalukya house in 973 A.D., and thus the Chalukyas regained possession of Western Deccan once more, after the lapse of two centuries. This later Chalukya dynasty ruled for over two hundred years. One of the kings of this dynasty, Vikramanka, ascended the throne in 1076 A.D. and was a patron of letters. He is the hero of Bilhana's historical poem; and the famous author of the legal work *Mitakshara* lived in his capital. The dynasty declined after Vikramanka's death, and by the end of the twelfth century had ceased to be a power in the Deccan.

The eastern branch of the Chalukya house was founded by Vishnu Vardhana in 605, and had its capital at Raja-Mahendri, now called Rajamandri. The dynasty continued its rule in spite of more than one revolution until the eleventh century, when the kingdom passed by marriage to Rajendra Chola, then the master of Southern India. The Chalukyas favoured the new form of Hinduism which was slowly supplanting Buddhism all over India, and were the builders of many temples.

The Yadava kings of Deogar (Daulatabad) rose in power as the Western Chalukyas declined. Bhillama, the first king of this dynasty, rose to power towards the end of the twelfth century, but was killed in 1191 A.D. One of his

successors, Singhana, invaded Gujrat and other neighbouring countries, and ruled over a kingdom as broad as that of the Chalukyas in their palmy days. Rama Chandra, the last king of the Yadava dynasty, was defeated by Alla-ud-din Khilji and his general, Malik Kafur. His son, Harapala, tried to restore the independence of his country in 1318 A.D., but was defeated and flayed alive. Thus ended the Yadava line.

The Deccan remained under the Mahomedans during more than two centuries, first under the house of Delhi, but subsequently under the independent Mahomedan kings of Ahmednagar, Bijapur, and Golkonda. The Mogul emperors of Delhi destroyed these southern Mahomedan kingdoms, and were seeking to bring the Deccan once more under the rule of Delhi, when the great Sivaji appeared on the scene in the 17th century, and founded a new Hindu kingdom and a powerful Hindu confederacy.

Southern India.—From ancient times, Southern India, *i.e.*, India to the south of the Krishna River, was the site of three sister kingdoms, viz., those of the Pandyas, the Cholas, and the Cheras. The Pandya kingdom lay to the extreme south of India, and had its ancient capital at Madura, and it boasts of a long line of Hindu kings from the fourth century before Christ to the eighteenth century after Christ. The Chera kingdom was the western seaboard, including Travancore, and also boasts of a line of fifty kings. The Chola kingdom was the eastern seaboard, watered by the Kaveri river, and had its capital at Kanchi or Conjeveram, which rivalled Ujjain and Kanouj in its culture, arts, and learning. The Chola kingdom boasts of a long line of sixty-six kings, not including collateral dynasties, and rose to great power in the tenth and eleventh centuries, when Rajendra Chola annexed the eastern Chalukya kingdom, as we have seen before.

New Rajput houses, however, rose to power in Southern India as elsewhere. The Hoysala or Balala Rajputs founded a powerful kingdom on the ruin of the three sister kingdoms in the eleventh century; and King Vishnu of this dynasty was the builder of the great temples of Hallabid of which we have spoken before. Their power was subverted by Malik Kafur in 1310. In Eastern Deccan the Kakati Rajputs established their power in the eleventh century, and continued their rule at Warrangal till they were crushed by the Mahomedans in 1323.

But, shortly after the subjugation of Warrangal, a new and powerful Hindu kingdom was founded. During the reign of Muhammad Tughlak in northern India, Bukka Rai, a powerful Hindu chief, founded the kingdom of Vijainagar in 1344, as we shall see in the next chapter. His minister, Madhava or Sayana, founded a school of Sanscrit learning, and elucidated the ancient Scriptures of the Hindus by learned commentaries. The dynasty of Bukka Rai ruled with great power and splendour for over two centuries; and foreign travellers who visited Vijainagar during this period described in glowing terms its extent, wealth, and population. At last, however, three Mahomedan kings of the Deccan—those of Ahmednagar, Bijapur, and Golkonda—combined against the Hindu kingdom. The last Hindu king, Ram Raja, was defeated in the battle of Telikota in 1565, and the kingdom of Vijainagar was destroyed.

The whole of Southern India was then parcelled out among petty Hindu rajas, chiefs, and polygars, who were still ruling their small domains when the English and French appeared on the scene in the 18th century.

Kashmir.—In the secluded valleys of the Himalayas, ancient kingdoms like Kashmir and Nepal flourished under their long lines of kings. Kashmir often came in contact

with Northern India, and has a history of its own. We have spoken of Kanishka, the Yu Chi king, who founded a great empire in the first century after Christ, established the Saka era, and settled the Scriptures of the northern Buddhists. Thirty kings ruled Kashmir after Kanishka, and then Matrigupta was placed on the throne in the sixth century by his friend and patron, Vikramaditya the Great of Ujjain. Among his successors was the powerful Lalitaditya, who early in the eighth century defeated the king of Kanouj and took away the poet Bhavabhuti to his court in triumph, as we have seen before. Avantivarman began a new dynasty in the ninth century, and is the first Vaishnava king of Kashmir that we read of. The little Hindu kingdom retained its independence till the fourteenth century, when it was conquered by the Mahomedans.

Eight Political Divisions of India in the Age of the Rajputs.—From these separate accounts of the different states of India we are able to form some idea of the condition of India during the age of the ascendency of the Rajputs. The conquests of this young and martial race spread wide and far, they possessed themselves of most of the ancient kingdoms of India, and they founded dynasties which ruled for centuries. India was parcelled out into numerous states and kingdoms, and the boundaries of these states were constantly changing with the rise or decadence of their ruling kings. But nevertheless we can form a comprehensive and general idea of the political condition of India, and of the eight great groups of states which flourished in this age.

Western India, including Gujrat and Rajputana, Sindh and the Punjab, was ruled by petty Rajput kings and chiefs. **Central India**, with the state of Malwa, rose to great renown under King Bhoja of Dhara. **Northern India** had Kanouj as its central state.

Himalayan India included Kashmir, Nepal and Assam. **Bengal** was split into two kingdoms, the west being ruled by the Pala kings and the east by the Sena kings. **Orissa** was ruled first by the Lion dynasty and then by the Gangetic line. **The Deccan** was ruled by the Chalukya houses of Kalyan and Rajamandri. And lastly, **Southern India** comprised the sister kingdoms of the Pandyas, the Cholas, and the Cheras.

Religious Sects.—Modern Hinduism flourished under this new order, and Siva and Vishnu became popular with Hindu worshippers. The nation was divided into numerous Saiva and Vaishnava sects, but under varying names and different forms all the sects worshipped the One Supreme Power under the name of Siva or Vishnu. Krishna and Rama, the heroes of the ancient epics, were considered manifestations of Vishnu on earth, and appealed to the heart of the million. Legends and tales of the doings of Krishna multiplied all over India, and the simple and pious-hearted people of India worshipped him as a beneficent personal God with all the devotion natural to the Hindus. Ramanuja, the great reformer of the eleventh century, proclaimed this simple faith—the religion of One God under the name of Vishnu—and millions of worshippers in the south and north performed pilgrimages and offered their worship to him. Thus amidst the dissensions of rival sects, and in spite of the belief in many gods and the practice of many rites and ceremonies, the millions of Hindus held to a simple monotheism as they understood it; and the reformers of India of various sects continued, as we shall see in a subsequent chapter, to preach this simple monotheism under various names and attended by various rites. The sectarian controversies and the legends and tales multiplied in the *Puranas* do not conceal from us the fact that the nations of India, divided into various races

and various sects, have still offered their worship to one personal God, have vaguely felt the presence and the omnipotence of one Bhagavan, and have invoked him under various names such as Siva or Vishnu, Kṛishna or Rama.

Literature and Science.—Learning revived under the rule of the Rajputs, and new works of sterling merit were produced which are still read and cherished in India. King Bhoja of Malwa stands forth as the most renowned patron of learning of this age, and the poet Magha flourished in his court and composed the poem *Sisupala-Badha*. Harsha, probably of Benares or Bengal, composed his *Naishadha*; and both these poems are based on episodes of the old epic, *Maha-bharata*. Two meritorious dramas, the *Mudra-rakshasa* and the *Veni-sanhara*, were also written in this age, while Jayadeva of Bengal composed the immortal lyric of *Gita Govinda*. Tales of Southern India were recast in Sanscrit under the name of *Katha-sarit-sagara*, and the *Hitopadesa* was compiled from older stories.

In science we have one bright name in the twelfth century. Bhaskara Acharya completed his great astronomical work, the *Siddhanta-siromani*, in 1150. The preliminary portions of this work are treatises on arithmetic and algebra, and contain the solutions of algebraical problems which were not known in Europe till the seventeenth and eighteenth centuries.

Modern Languages.—Great religious, political, and racial revolutions are generally attended with changes in the literary language. The rise of Buddhism gave literary currency to the Pali language formed out of the older Sanscrit; the rise of modern Hinduism broke up the Pali into the various Prakrits or popular dialects; and the conquests of the Rajputs replaced the Prakrits by the modern literary languages of India. Hindi became the literary language of Northern India, and the poet Chand

of the court of the last Hindu king of Delhi composed an epic in that language in the 12th century. Bengali was the spoken tongue of Bengal, and songs of Krishna composed in that language in the 14th century are current in Bengal to the present day. Tamil is the literary language of Southern India, and is rich in literature dating from the 10th century. Telegu is spoken more to the north, and Canarese and Malayalam towards the west, in Southern India. The Deccan developed its fine Mahratta language in the 13th century, while further north the Gujrathi is spoken. The languages of Rajputana, Sindh, and the Punjab may be considered as variations of the Hindi language, the language of Northern India.

Mahmud of Ghazni.—Such was the political, religious, and literary state of India when Mahmud of Ghazni invaded the country early in the eleventh century. His grandfather, Alaptagin, had founded a new kingdom in Ghazni; and Alaptagin's son, Sabaktagin, had defeated Jaipal, King of Lahore, and had extended his possessions as far as the Indus. Sabaktagin died in 997, and was succeeded by the celebrated Sultan Mahmud.

First Expedition.—Mahmud's expeditions into India are known as his "Twelve Expeditions," though he actually penetrated into India more than twelve times. In his first expedition he defeated Jaipal in the neighbourhood of Peshawar, and took him prisoner with his sons. Jaipal was subsequently released on payment of a large ransom. But, disgraced in the eyes of his countrymen by his defeat and captivity, the old king made over his kingdom to his son Anangapal, mounted the pyre, and perished in the flames.

Fourth Expedition.—Mahmud's second expedition was against the petty Raja of Bhatia, and his third was against the ruler of Multan, who agreed to pay an annual tribute.

The fourth was more important, as it was directed against Anangapal, who had helped the ruler of Multan. The Hindus made a common cause, and the kings of Ujjain, Gwalior, Kalinjer, Kanouj, Delhi, and Ajmir sent troops to help Anangapal. "Hindu females," says Ferishta, "on the occasion sold their jewels and melted down their golden ornaments" to furnish resources for the war, and the Gakkars and other wild tribes joined the Hindu army. But Mahmud defeated the vast Hindu army, took the sacred fort of Nagarkot, and returned to Ghazni laden with booty.

Ninth Expedition.—The fifth expedition was against Multan, and the sixth ended with the plunder of the temple of Thaneswar. Much booty was obtained, and Mahmud returned to Ghazni with 200,000 captives. In his seventh expedition he took the fort of Nandina, and tried to penetrate into Kashmir, an endeavour which he fruitlessly repeated in his eighth expedition. The ninth was more important. With a large force of 100,000 horse and 20,000 foot he crossed the Jumna, and suddenly appeared before Kanouj in 1017. The greatness and beauty of this ancient Hindu capital, the central city of Northern India, struck the grim invader. "There are a thousand edifices," he wrote, "as firm as the faith of the faithful, most of them of marble, besides innumerable temples; nor is it likely this city has attained its present condition but at the expense of many millions of Dinars, nor could such another be constructed under a period of two centuries." Rajyapal who then ruled Kanouj had been taken unawares, and submitted to the conqueror, and his city was spared. But on his return Mahmud halted at Mathura, pillaged the town, melted the images, and carried off an immense booty.

Twelfth Expedition.—Rajyapal of Kanouj was attacked and killed by the neighbouring Hindu kings on

account of his submission to Mahmud without striking a blow. Mahmud came on his tenth expedition to punish the King of Kalinjer for this act, but the King of Kalinjer escaped, and Mahmud devastated his country. Mahmud also took Lahore from Jaipal II., the son of Anangapal, and left a Mahomedan governor in the place. In his eleventh expedition Mahmud marched once more against Kalinjer, but was conciliated by a present of 300 elephants and a panegyric in Sanscrit which soothed his pride.

The twelfth expedition was his last and most important. He had heard of the great temple of Somanath in Gujrat, and wished to plunder its wealth. He crossed the desert from Multan to Ajmir, and then went along the foot of the Aravelli mountains to Anhalwara, the capital of Gujrat, and thence to Somanath. The priests and garrison of Somanath offered a stout resistance for two days, and on the third day the King of Anhalwara arrived with his troops. Mahmud was in a critical position, but acted with his wonted valour. He attacked and routed the Hindu army, and then took the fort. He broke the emblem of Siva, and the treasure found in Somanath," says Ferishta, "was more than any royal treasury contained before." The kings of Anhalwara and Ajmir had in the meantime collected a large army to cut off Mahmud's retreat. Mahmud, in order to avoid another battle; returned to Multan direct through Sindh. The miseries of his army were great, and many died of thirst or raving mad. Mahmud reached Ghazni in 1026, and conquered Persia before his death in 1030.

Sultan Mahmud was perhaps the most daring general of his age, and his energy, resource, and determination command our admiration. But he had not the greatness to found an empire; he has left us no laws or wise institutions; and the sickening record of his plunder of

rich towns and holy temples, the massacre of brave garrisons, and the enslaving of unoffending men and women, repels the modern reader. Ferdusi, the greatest Persian epic poet, flourished in his time, and has charged Mahmud with inordinate avarice in an immortal satire. In India Mahmud's invasions left no permanent result except at Lahore, and the Rajputs continued masters of Northern India for nearly two centuries more.

House of Ghor.—In the middle of the twelfth century Ghazni was destroyed, and the House of Ghor rose in power. Ghyas-ud-din ascended the throne of Ghor in 1157, and his brother Shahab-ud-din Muhammad Ghori took Lahore from the descendants of Mahmud in 1184.

Muhammad Ghori.—Shahab-ud-din Muhammad Ghori was the Moslem conqueror of Northern India. He met Prithu Raj, the Hindu king of Delhi and Ajmir, at Tirouri about eighty miles from Delhi, and a great battle was fought. Muhammad Ghori was defeated and wounded in this battle, and his army was routed and was pursued for forty miles. In 1193 Muhammad Ghori came again to India with a force of 120,000 horse, composed of the bravest of his subjects. A second great battle was fought at Tirouri, the Hindu army was completely defeated, and the brave Prithu Raj was captured and killed. Ajmir and Delhi were taken, and Kutb-ud-din was left as a viceroy in Delhi.

In 1194 Muhammad Ghori returned to India, defeated Jai Chandra, king of Kanouj, and took Kanouj and Benares. Kutb-ud-din took Anhalwara in Gujrat, and his lieutenant, Bakhtiyar Khilji, conquered Oudh, Behar, and Bengal. Muhammad Ghori was killed by some Gakkars when he was encamped on the Indus in 1206, and from that date Kutb-ud-din became the independent sovereign of Northern India.

CHAPTER VII.

AGE OF THE AFGHAN RULE, A.D. 1206 TO 1526.

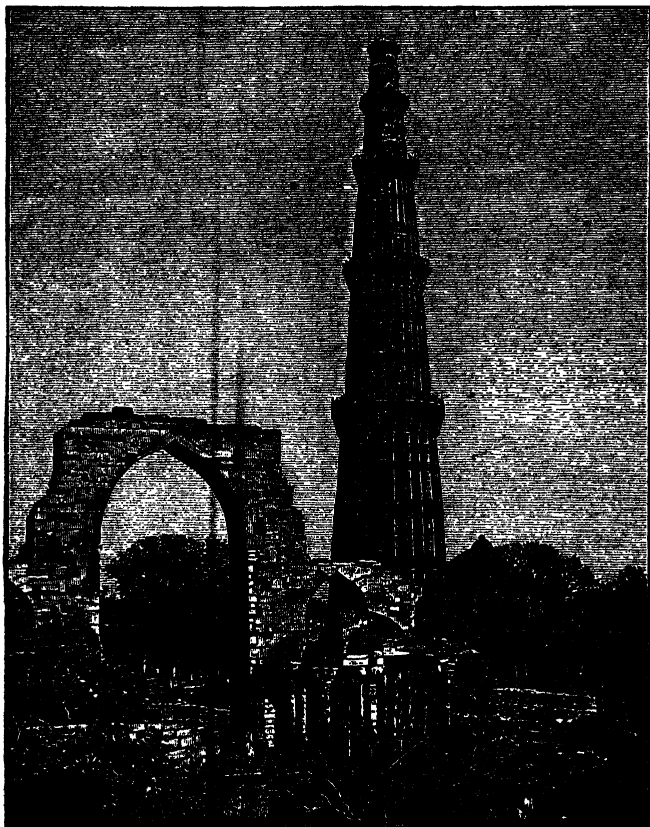
Slave Dynasty, 1206 to 1290.

Kutb-ud-din.—Kutb-ud-din, who became the independent sovereign of Northern India, had been a slave in his early life, and the dynasty founded by him is therefore known as the Slave Dynasty. He was an able and vigorous ruler, and his name is preserved by the lofty Kutb Minar, a lofty and tapering shaft of red sandstone which still towers over the ruins of old Delhi, and is a fine specimen of Mahomedan architecture. Kutb died in 1210.

Altamsh.—After the short reign of his son Aram, Kutb's son-in-law, Shamsh-ud-din Altamsh, ascended the throne. Altamsh too had been a slave in his early life, and had pleased his master Kutb-ud-din, and married his daughter. He was the governor of Behar when Aram became king, and succeeded in deposing that inefficient prince and securing the throne for himself in 1211.

It was during the reign of Altamsh in India that the Moghal races spread over Western Asia under their terrible leader Chengiz Khan. It was a great migration of races, as had taken place once before in the fifth century, when the Huns swept over Asia and Europe. The Moghals devastated the countries through which they passed, but India was safe from the great calamity for the present.

Altamsh turned his attention to the consolidation of his great empire. He proceeded against his wife's uncle, who had asserted his independence in Sindh. The insurgent



THE KUTB MINAR, DELHI.

chief was accidentally drowned during his retreat, and the province of Sindh was reduced to subjection. Another chief had asserted his independence in Behar and Bengal. The

vigorous Altamsh soon reduced him to subjection. Behar was taken away from him, and he was permitted to hold Bengal under the sovereignty of Delhi.

The Rajputs of Malwa struggled to preserve their ancient independence. Altamsh took Rintambor and Mandu, and then laid siege to the hill fort of Gwalior. The Raja of Gwalior held out for a year, and then fled, and the fort was taken. Last of all, Altamsh reduced the ancient capital of Ujjain, and demolished the Hindu temple of Mahakala, which is said to have contained the statue of Vikramaditya. We are told by Ferishta that the great temple had taken three hundred years to build, that it was surrounded by a wall a hundred cubits high, and that it contained the image of Mahakala in stone and many images of brass. Like many of the old Hindu temples of Northern India, the temple of Ujjain fell under the fury of the Mahomedans and was destroyed. Altamsh died in 1236.

Razia Begam.—After the short and inglorious reign of Rukn-ud-din, son of Altamsh, Razia Begam the daughter of Altamsh was raised to the throne. She was the only female sovereign who sat on the throne of Delhi, and she began her administration with an ability and attention to work which gave promise of success. She changed her woman's apparel for imperial robes, and sat in open court every day to transact the royal business.

Everything went on smoothly for a time, but the weaknesses of a woman are watched with jealous eyes, and the favour which Razia showed to her Abyssinian slave led to her fall. She raised this slave to the office of Master of the Horse and to the dignity of Amir-ul-Omra. Altunia, the governor of Bitunda, raised the standard of revolt. Razia marched against him, but her favourite was killed and she was made a prisoner, and her brother Bahram was raised to the throne.

Razia made one more effort to recover her throne, and a woman's art was of help to her. Altunia was won over by the imprisoned queen and married her, and with their combined forces they marched towards Delhi. Razia was, however, twice defeated in battle, and both she and her husband were killed in 1239.

Nasir-ud-din Mahmud.—After the short and inglorious reign of Bahram and the uneventful reign of his nephew Masaud, Nasir-ud-din Mahmud the youngest son of Altamsh was raised to the throne in 1246. He was a man of piety and studious habits, and became a patron of learning. The administration of the empire under this quiet and pacific king was in the hands of his vigorous and able minister, Ghyas-ud-din Balban.

India had escaped a Moghal invasion at the time of Chengiz Khan, but hordes of that wild tribe continued to press forward towards the banks of the Indus, and by the time of Nasir-ud-din's accession to the throne they had possessed themselves of all the tracts to the west of that river. Balban was equal to the emergency, and he formed the frontier tracts into one strong government under his nephew. The Gakkars who had helped the Moghals were punished, and turbulent Jaigirdars were reduced to obedience.

The Rajputs still struggled for their independence in Malwa, and had recovered the whole country south of the Jumna during the reigns of Nasir-ud-din's weak predecessors. Nasir-ud-din and Balban defeated the Rajputs in a great battle at Mewat, took some forts in Bundelkhand, and brought Malwa once more under subjection.

Ferishta tells us a good story of this pacific king, which throws some light on the simplicity of his domestic life. He had only one wife, who performed all the duties of a careful and industrious housewife. One day she had

burnt her fingers in baking his bread, and desired the king to allow her a maid to assist her in her work. But the king replied he was only a trustee of the public money, and would not spend it needlessly for his private purposes. Nasir-ud-din encouraged learning, and a history of Persia and India, called after him the Tabakat-i-Nasiri, was written in his court. He died in 1266.

Balban.—Ghyas-ud-din Balban had been a slave in his early life, but had distinguished himself and had married a daughter of Altamsh. He succeeded Nasir-ud-din on the throne of Delhi, and proved himself a vigorous but a severe and merciless ruler. The forests of Mewat were still full of the fierce Jadun Rajputs, and Balban cleared the country after terrible slaughter and brought the land under cultivation.

Tughral Khan, the governor of Bengal, had assumed independence, and Balban marched against him, and went first to Gaur and then to Sonargaon. The Zemindar of Sonargaon undertook to guard the Megna river and to prevent the escape of Tughral. The insurgent governor fled into forests, was discovered and slain, and Bengal was once more reduced to subjection under the throne of Delhi. On the western frontier, the Moghals continued to pour in across the Indus. Balban twice defeated them, but in the second conflict lost his son, a brave and promising prince. Balban died soon after in 1286.

Fifteen exile kings who had been driven from their thrones in Asia by the invasions of the Moghals had taken shelter in the court of Balban, and Balban took a great pride in relieving and supporting them with every mark of hospitality. Literary fugitives also came to the court of Balban, and found welcome from the court poet, Amir Khasru. The fame of Amir Khasru spread far beyond India, and the great poet Sadi, who flourished in Persia in

this age, complimented Balban on having such a poet in his court as Amir Khasru, and expressed his regret that on account of his old age he could not visit Delhi himself.

End of the Slave Dynasty.—Kaikobad, a grandson of Balban, succeeded him, and proved a worthless and profligate king. His father, Bakarra Khan, was the governor of Bengal, and there was a touching meeting between the parent and the son, in the course of which the father gave his son much good advice. But all advice was vain, Kaikobad returned to his life of low pleasures, and was at last assassinated in 1290.

Khilji Dynasty, A.D. 1290 to 1320.

Jalal-ud-din.—Jalal-ud-din Khilji was now raised to the throne, and founded a new dynasty. The sturdy Rajputs of Malwa still struggled for independence, and Jalal-ud-din marched to Ujjain, and once more demolished the Hindu temples. Two years after he marched to Mandu and devastated the country, and his nephew Ala-ud-din plundered the famous Buddhist monastery at Bhilsa. Jalal-ud-din was pleased with the successes of his nephew, and made him governor of Oudh in addition to Karra.

Ala-ud-din's first invasion of the Deccan is a notable event in the history of India, and took place in 1294, just a hundred years after the conquest of Northern India by Muhammad Ghori. Within these hundred years the Moslem power had spread over Northern India, from the Punjab to Bengal, and Ala-ud-din's march to Deoghar was the first attempt on the part of the Mahomedans to conquer the Deccan.

It was a daring endeavour, and Ala-ud-din accomplished it with his usual vigour. He marched 700 miles through the wilds and forests of the Vindhyas, and suddenly

appeared before Deoghar in the Mahratta country. The Hindu king of Deoghar was taken by surprise and was defeated, and his son who came up later with a larger army was also defeated after an obstinate battle. Ala-ud-din raised the siege of the fort on payment of an immense ransom, besides the cession of the tract of country known as Elichpur. This was the first footing which the Mahomedans obtained south of the Vindhyas. As cruel and unscrupulous as he was vigorous, Ala-ud-din then sought an interview with his uncle, the king, had him treacherously murdered, and ascended the throne in 1295.

Ala-ud-din.—Ala-ud-din's reign of twenty years was a continuous struggle to extend the limits of the Mahomedan empire in India. His first efforts were directed against Gujrat. That rich province had been subjugated by Muhammad Ghori and Kutb-ud-din, but the Rajputs had recovered their independence. Ala-ud-din's brother now invaded the province, and took Anhalwara the old capital. Karun Rai the Hindu king fled; his queen Kamala Devi fell into the hands of the Moslems and was sent to Delhi; and Ala-ud-din himself was captivated by her charms and took her into his harem. The whole of Gujrat was brought under Mahomedan rule, and Mahomedan governors were appointed.

The Moghals again made a vigorous attempt to wrest India from its Afghan rulers. Two invasions were beaten back with great slaughter, but a third invasion with a larger force threatened the empire. The Moghal commander marched with 200,000 horse as far as the Jumna, and Delhi was filled with fugitives and struck with panic. Ala-ud-din at last marched against the invaders with an army of 300,000 horse and 2,700 elephants, and the Moghals sustained a terrible defeat and were pursued for thirty miles.

Freed from this danger, Ala-ud-din formed the bold plan of conquering Rajputana, the home of the Rajputs, who a century before were the masters of India. He took Rintambor after the siege of a year from the Jaipur Rajputs in 1300, and the brave Raja and his family and all the garrison were killed. Ala-ud-din then took the famous hill fort of Chitor from the Sisodia Rajputs after a long siege in 1303, all the Rajput women perishing on the pyre, and all the Rajput warriors falling by the sword. But Ala-ud-din could not keep that town long, and the plan of conquering Rajputana from the brave Rajputs failed.

In the Deccan and Southern India Ala-ud-din met with better success. His general, Malik Kafur, penetrated through Bengal into Warangal in 1303, and three years after the same general marched through Malwa to Deoghar. A romantic incident marked the commencement of his operations. Kamala Devi, formerly the queen of Gujrat, was now a wife of Ala-ud-din; but her daughter, Devala Devi, was still in the south, and the prince of Deoghar sought her hand. By the merest accident the Mahomedan army found the princess Devala on a visit to the famous cave temples of Ellora. Her escort was soon put to flight, and Devala was captured and sent to Delhi, where she was given in marriage with Ala-ud-din's son. The loves of the young prince and princess were celebrated by the court poet in a poem which was much admired.

Rama Deva, the prince of Deoghar, submitted, and consented to hold his territory on payment of a tribute to Delhi. Malik Kafur then crossed the Godavari and the Krishna rivers, and overturned the rule of the Ballala Rajputs in 1310. The last of the Ballala kings was taken prisoner, and, as we have seen before, the famous Hallabid temples, which he had commenced, were never completed. Malik Kafur then penetrated to the extreme southern

point of India, and there built a mosque which was still in existence in the sixteenth century when Ferishta wrote his history of India.

These were signal triumphs; but the Hindus in the Deccan and in Rajputana were not prepared to submit easily to the Moslem yoke. Rama Deva of Deoghar was dead, but his son withheld the tribute and proclaimed his independence. He was seized and put to death, but Rama Deva's son-in-law then stirred the country to arms and expelled the Mahomedan garrisons. Gujrat rose in rebellion, and the Rajputs of Chitor threw the Mahomedan officers over the walls of the fort, and asserted their independence. "On receiving these accounts," said Ferishta, "the king bit his own flesh with fury." His rage aggravated his illness, and he died in 1215.

With all his faults, Ala-ud-din was a great conqueror and a vigorous ruler, and quiet and security of life and property prevailed under his administration. We are informed by Ferishta himself, who is by no means partial to Ala-ud-din, that the increase of the wealth of the people under his reign showed itself in public and private buildings throughout the empire.

End of the Khilji Dynasty.—The last fifteen years of the rule of this dynasty are disfigured by crimes and cruelties. After a number of revolutions, Malik Kafur was killed, Mubarak, a son of Ala-ud-din, became king, and he took the beautiful Devala Devi, his brother's widow, to his own harem. Deoghar was once more subjugated, and great successes were obtained in the south. But the crimes and follies of Mubarak disgusted his courtiers, and he was at last killed by his own favourite, Malik Khasru. Malik Khasru then married the unfortunate Devala, and sought to be king; but his crimes were too shocking to be

borne. Ghyas-ud-din Tughlak, governor of the Punjab, marched towards Delhi, defeated the royal troops, killed Malik Khasru, and founded a new dynasty.

Tughlak Dynasty, A.D. 1320 to 1414.

Ghyas-ud-din.—Ghyas-ud-din Tughlak, the founder of the new dynasty, was the son of a Turki slave by a Hindu mother of the Jat tribe, and proved a capable ruler. He restored order in Northern India, and placed the western frontier in a state of defence against Moghal invaders.

His son Juna Khan distinguished himself by his expeditions in Southern India. His first expedition against the Hindu kingdom of Warangal ended in failure, he was pursued by the Hindus with great slaughter, and returned to Delhi with a small remnant of his large army. But his second expedition was more successful. He conquered Bidar or Vidarbha, the ancient land of the poet Bhavabhuti, and then reduced Warangal. The rule of the Kakati Rajputs in Warangal was thus put to an end in 1323, as has been stated in the previous chapter.

Ghyas-ud-din himself then went to Bengal. He put down disturbances at Sonargaon, and on his return reduced the petty state of Tirhut, which still preserved the ancient traditions and something of the ancient learning of the Videhas of Mithila. Shortly after Ghyas-ud-din was killed by the fall of a house which his son Juna Khan had raised to receive him, and it is suspected that his death was not accidental, but that Juna Khan made his way to the throne by an act of treachery and crime, like Ala-ud-din.

Muhammad.—Juna Khan ascended the throne in 1325 under the name of Muhammad Tughlak. He was accomplished and learned, studied astronomy, wrote poetry, and knew logic and Greek philosophy; but his eccentri-

cities and follies bordered on madness and crime. He ruined the power of the dynasty founded by his father, and the greatness of the Afghan empire of Delhi had passed away before he died.

The Moghal invaders were still pressing from the western frontier, and Muhammad emptied the treasury of the wealth accumulated by Ala-ud-din to buy them off. He then completed the conquest of the Deccan, and for a time established order throughout the empire.

But his pecuniary difficulties led to wild schemes which led to disasters. He levied heavy duties on the necessaries of life, until the rich people were driven to rebellion, and farmers left their homes and lands and went to the woods to live by plunder. Disorder and famine were the consequences, and the king often took out his army to hunt the population which had fled from his tyranny and exactions. Another mad scheme to replenish his treasury was the issue of copper coins at a high nominal value. Foreign merchants refused the coins at their imaginary value, trade was ruined, and the coins came back to the king in the shape of taxes.

Wilder plans, which could only have been inspired by madness, were undertaken. A vast army was assembled to conquer Persia, but it dispersed for want of pay. An army of a hundred thousand horse was sent to the Himalayas to conquer China, and nearly the whole of it perished. The population of Delhi was twice removed to Deoghar, which Muhammad desired to make his capital; the attempt failed, and famine and distress ensued.

The great fabric of his empire fell to pieces. Bengal revolted and was formed into an independent Mahomedan kingdom in 1340. Bukka Rai, the Hindu king of the Karnatic, founded the kingdom of Vijainagar in 1344. Hasan Gangu established an independent Mahomedan king-

dom in the Deccan in 1347, and founded the Bahmani Dynasty. There were insurrections in Gujrat, Malwa, and Sindh; and while still trying to quell these insurrections Muhammad died in 1351.

End of the Tughlak Dynasty and Invasion of Timur.—Muhammad's nephew, Feroz Tughlak, was a mild and humane prince, and was a patron of learning. His long rule of 37 years was beneficent, but the revolted provinces were not reunited to Delhi. A number of weak princes then successively ascended the throne, but their short reigns were uneventful. Mahmud, the last king of the dynasty, then began his rule in 1394, and it was during his reign that the terrible Timur invaded India.

Timur had conquered Persia and ravaged Tartary and Turkey before he turned to Hindustan. He crossed the Indus, ravaged Multan and Lahore, massacred his prisoners, and advanced towards Delhi. The royal army was defeated, the king fled to Gujrat for shelter, and Timur took Delhi and proclaimed himself Emperor of India. The people of Delhi and Mirut were robbed and massacred, and then Timur left India with a vast booty, and a large train of men and women taken in slavery.

The fugitive king now recovered possession of Delhi after much struggle, and died in 1412. Daulat Khan Lodi succeeded him, but was driven from the throne after fifteen months by Syud Khizr Khan, governor of the Punjab.

Syud Dynasty, 1414 to 1450.

Khizr Khan.—Timur had left Khizr Khan as governor of the Punjab before he left India; and when Khizr Khan succeeded to the throne of Delhi, he professed to rule the empire as Timur's viceroy.

End of Syud Dynasty.—The short reigns of his weak successors are barren of events. The empire of Delhi was gradually contracted to a small territory round the capital, and all the great provinces were independent.

Lodi Dynasty, A.D. 1450 to 1526.

Behlul Lodi.—Behlul Lodi then founded a new dynasty, and added the Punjab and Juanpur to the territory of Delhi. A great portion of Northern India thus owned his sway, and he died after a long reign in 1488.

Sikandar.—His son, Sikandar Lodi, succeeded him on the throne and added Behar to the empire. He was a vigorous ruler, but was narrow-minded and bigoted. He destroyed Hindu temples, forbade Hindu pilgrimages, and thus weakened the empire and the dynasty his father had founded. Bigotry and intolerance have often been the cause of the fall of royal houses in India, and the power of the Lodi House and the rule of the Afghans fell within ten years after the death of Sikandar.

End of the Lodi Dynasty.—Ibrahim Lodi succeeded his father in 1517, and found the empire torn by rebellions in every direction. There was rebellion in the east; and the governor of the Punjab rose in the west, and invited Babar, king of Kabul, to invade India. Babar came in 1526, defeated the royal army in the great battle of Panipat, occupied Delhi and Agra, and laid the foundation of the Moghal Empire in India.

CHAPTER VIII.

CONDITION OF THE PEOPLE UNDER THE AFGHAN RULE.

Expansion of Mahomedan Power.—In the last chapter we have chiefly dwelt on the political history of the three centuries of Afghan rule in India, from 1206 to 1526. From the facts briefly recorded, it will at once appear that the great political result of these three centuries was the expansion of Mahomedan power in India.

During the first half of these three centuries the expansion of the Mahomedan power was mainly due to the energy and activity of the kings of Delhi. Kutb-ud-din, Altamsh, and Balban of the Slave Dynasty spread the Mahomedan empire from the Indus to the Brahmaputra; Ala-ud-din Khilji extended it to the Deccan; and Muhammad Tughlak conquered Warangal and destroyed the last great Rajput house in Southern India in 1323. After this the house of Delhi declined in power, but it is necessary to remember that this decline did not affect the ascendency of the Mahomedan power. On the contrary, independent Mahomedan kingdoms were formed in the distant provinces, and the rise of these independent kingdoms meant the further consolidation of the Mahomedan power in India.

Bengal became an independent Mahomedan kingdom in 1340, Gujrat in 1391, and Juanpur in 1394. In Malwa

the Hindus had been crushed by the kings of Delhi after a brave and obstinate struggle, and when the house of Delhi declined, Malwa became an independent Mahomedan kingdom. In the Deccan the Hindu power had been crushed by Ala-ud-din, and an independent Mahomedan kingdom was founded in 1347.

We should therefore clearly understand and bear in mind that during the 320 years of the Afghan rule the Mahomedan power steadily increased. During the first 150 years the increase was due to the vigour and energy of the Delhi kings; during the last 170 years it was due to the power ot independent Mahomedan kings in the distant provinces. The house of Delhi rose and then declined in power, but the Mahomedan power steadily increased during these three centuries, until it spread over the fairest portions of India.

Three Zones of Hindu Kingdoms.—There were, however, three well-defined zones in which the Hindus still retained their independence. (1) The Himalayan states of Kashmir, Nepal, Bhutan, and Assam were protected by their mountain barriers, and continued to be the seats of Hindu kingdoms. (2) The Central states of India, from Rajputana in the west, through Gondwana to Orissa in the east, were also protected both by the valour of the people and the wildness of their country. (3) And lastly, Southern India remained virtually independent under Hindu chiefs and kings owing to its remoteness from Delhi and even from the Deccan. Indeed, a great Hindu kingdom was founded at Vijainagar in 1344, as we have seen in the last chapter. And though this kingdom was destroyed by the Mahomedans of the Deccan in 1565 at the battle of Talikota, India to the south of the Krishna river was never effectually conquered by the Mahomedans.

Condition of the People.—The methods of administration in India in the thirteenth, fourteenth, and fifteenth

centuries were rude and oppressive as they were in Europe during the same period. But the redeeming feature of the Afghan rule in India was that it did not disturb the old institutions of the people. In Bengal the mass of the people still lived under their Hindu zemindars, who preserved peace and punished crime, and rendered help to the ruler of Bengal or the emperor of Delhi, with their troops and their fleet. Mahomedan Kazis, or judges, and Kotwals, or police officers, were appointed in large towns, but nine-tenths of the population lived in villages under their old zemindars and their old institutions, and the conquest of the country by the Mahomedans caused no change in the conditions of their life. Agriculture prospered in Bengal, and villagers were engaged in those prosperous industries which supplied the markets of Asia and Europe with the product of their looms.

In the same way the people of Northern India lived under their old village-community system which has existed in India for thousands of years. Every village was an independent community by itself, distributing its lands among the agriculturalists, managing its industries, settling its own disputes, realising its rents, and paying its taxes to the representatives of the ruling power. The crimes and follies of chiefs and kings seldom affected the lives of the hardy and industrious and peaceful village population of Northern India living in their own communities. Sometimes they were overtaxed, oppressed, and harassed by foolish rulers, but such instances were neither frequent nor continuous. Wars swept past their guarded villages, dynasties rose and fell in Delhi, but the peaceful agriculturalists of India continued their ancestral toil under their ancestral mode of life from age to age.

Religious Movements.—If we take note of the religious and literary progress made by the people under

the Afghan rule, we shall understand how little the Moslem conquest of India really affected the lives and the peaceful avocations of the people. The sects of Vishnu and of Siva, as we have stated before, were the prevailing sects in India in the mediaeval times, and the worship of Rama and Krishna was popular with the million. And from the eleventh century a succession of religious teachers rose in India, preaching the sublime verity of One God to the million under the ancient name of Vishnu.

Ramanuja.—It was in the eleventh or twelfth century that Ramanuja preached unity of God under the name of Vishnu in Southern India, and proclaimed the love of God as the way to salvation. It is said that Ramanuja had to fly from the kingdom of the Chola king into Mysore, that he received converts from all classes of the people in that land, and established hundreds of Vaishnava monasteries before he died.

Ramananda.—Fifth in the apostolic succession from Ramanuja was the great Ramananda, who preached the same ennobling doctrine and faith in Northern India. He travelled far and wide from Benares, and preached and wrote in Hindi, the language of the people of Northern India. Religious reforms have often led to the improvement and culture of the spoken tongue in India, and the Hindi language was greatly strengthened by Ramananda's life-work.

Kabir.—Kabir, a disciple of Ramananda, followed in the same path, and conceived the lofty ideal of uniting Hindus and Mahomedans in the worship of one God. "The city of the Hindu God," he said, "is in the east (Benares), and the city of the Musalman God is in the west (Mecca), but search your hearts, and there you will find the God both of Hindus and Mahomedans." "If the Creator dwells in tabernacles, whose dwelling is the universe?"

Kabir's teachings known as *Kabir Chaura* are preserved in Benares, and his followers are still numerous in the Deccan, Central India, and Gujrat.

Nanak.—Nanak, born in 1469, preached the same monotheism, and conceived the same great idea of uniting Hindus and Mahomedans in the worship of One God. The *Granth* of Nanak is well known, and has been translated into English. His peaceful followers, the Sikhs, were converted by the oppression of later Mahomedan rulers into the most martial race of modern India.

Chaitanya.—Almost contemporaneous with the reformer of the Punjab, Chaitanya was born in Nadiya in 1486, and preached in Bengal the religion of One God under the name of Vishnu. He too invited Mahomedans to join his sect, but his following was almost entirely Hindu. Nearly the entire population of Bengal, except the higher castes, are virtually Vaishnavas at the present day.

Dadu.—Later than Nanak and Chaitanya, Dadu was born in Ahmedabad in 1544, and has left a body of sacred poetry in 20,000 lines. His disciples spread his teachings all through Rajputana.

Literary Culture. Southern India.—One of the most healthy signs of national life in India, during the age of the Afghan rule, was the development of the modern languages of India. Up to the time of the Mahomedan conquest great literary works were mostly composed in the Sanscrit language, as we have seen in the preceding chapter; but from the thirteenth century, and indeed from a few centuries earlier, the modern spoken tongues of India became the vehicle of the literary compositions of the people. Southern India took the lead; there is a great mass of Buddhist and Jaina literature in the Tamil language dating from the tenth to the thirteenth century; and

the *Chintamani*, a romantic epic of 15,000 lines, is a fair specimen of this class of compositions. The worship of Siva and of Vishnu slowly supplanted Buddhism in Southern India, and is reflected in its literature. The *Ramayana* was translated into Tamil about 1100, and Hymns to Siva and Hymns to Vishnu were composed between the twelfth and fifteenth centuries in the same language.

But Sanscrit learning was not neglected, and to Southern India belongs the credit of producing the greatest Sanscrit scholar and commentator of the modern ages. When Bukka Rai founded the new Hindu kingdom of Vijainagar, his minister Madhava or Sayana founded a school of Sanscrit learning, and composed those great commentaries of the Vedas and other ancient works which are still considered authoritative all over India. Southern India produced the first modern reformer in Ramanuja; Southern India produced the first body of literature in a spoken modern tongue; and Southern India stands first in the culture and preservation of ancient Sanscrit learning.

Northern India.—But Northern India was not slow to follow the lead. In religious reform Ramananda and Kabir followed close on Ramanuja, and in literary movements the culture of the Hindi language followed close upon the culture of the Tamil. The poet Chand of the court of Prithu Rai, the last Hindu king of Delhi, composed an epic on Prithu Rai, which marks the commencement of Hindi literature. The religious movements led by Ramananda and Kabir led to the composition of a vast mass of sacred Hindi literature, while Rajputana was rich in heroic ballads and poetry connected with the deeds of Rajput chiefs.

The Deccan.—The earliest Mahratta poets who wrote in the spoken Mahratta tongue date from the thirteenth

century, and their compositions are of a religious character. Religious songs mark the commencement of modern literature in the Deccan, as in Southern India and in Bengal.

Bengal.—Chandidas of Bengal composed in the fourteenth century those touching songs about Krishna, which mark the commencement of vernacular literature in Bengal. More serious compositions followed, and in the fifteenth century the *Maha-bharata* and the *Ramayana* were condensed and translated into Bengali verse. Early in the sixteenth century the reformer, Chaitanya, preached the noble monotheism of Vishnu, and this religious movement led to the formation of a great body of Vaishnava literature.

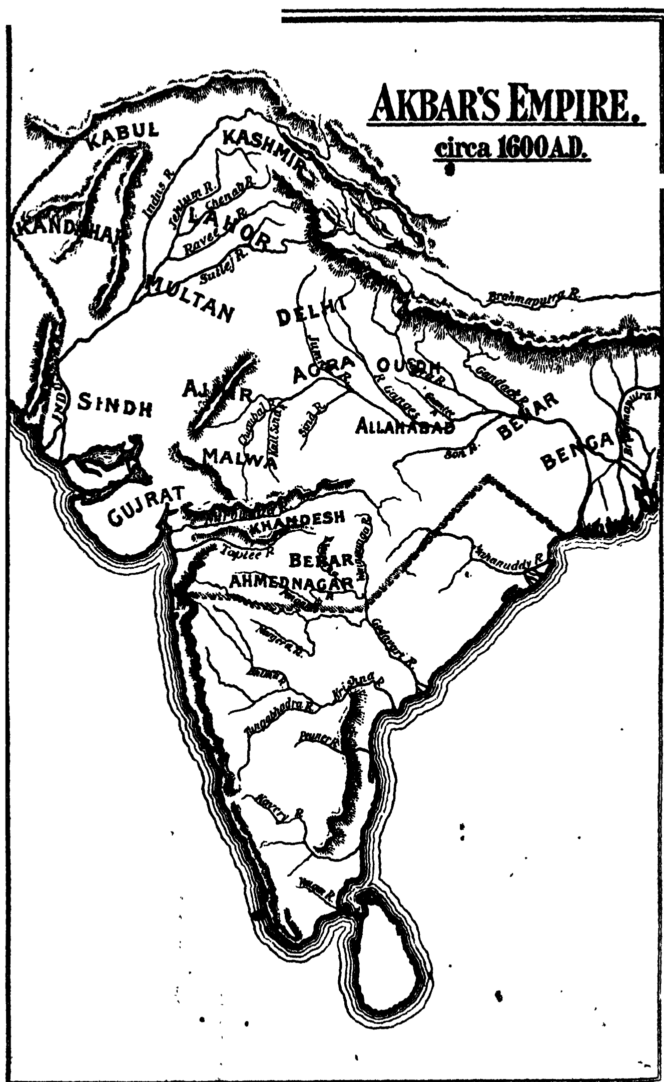
State of the Country as described by Foreign Travellers.—Foreign travellers who came to India in the fifteenth century have described her prosperous agriculture, her flourishing industries, and her populous and large towns. Nicolo Conti, an Italian traveller, visited India in the fifteenth century, and describes Vijainagar as a city sixty miles in circuit, containing a hundred thousand men capable of bearing arms. And he describes Bengal as a land covered with fair cities and gardens. He visited "Cernovem" (Suvarnagram), which was a flourishing city, and "Maurazia" (probably Monghyr), which abounded in gold, silver, and pearls.

Abdul Rizak was sent by the king of Persia to India in the same century, and he has left some accounts of the country which are interesting. Vijainagar was surrounded by seven walls, forming the same number of enclosures within each other. Two of the outer enclosures contained fields, and the four inner ones had houses, shops, and palaces. Four extensive bazaars surrounded the king's palace, and the treasury was a great hall with forty columns.

The traveller Barthema also visited India in the

fifteenth century, and speaks very favourably of the Jainas, who lived at Gujrat in large numbers. He also describes the greatness of the Vijainagar, and the busy trade of Calicut, containing people from Arabia, Egypt, Persia, Burma, and Sumatra. The trade was mostly in the hands of Mahomedans.

A review of all these facts gives us a better idea of the condition of the people of India—their agriculture and arts and industries, their religious and literary movements, and their populous villages and spacious towns—than the mere study of the annals of the Delhi kings. In spite of a rude system of administration, and of oppression, exactions and wars, which were nearly as harassing in India as they were in Europe in this age, the peaceful and industrious people of India lived in their village communities or under their zemindars, prospered in agriculture and in industries, carried on a busy trade with the outer world, cultivated literature and poetry in their spoken tongues, and gathered round the great reformers who proclaimed to them, under various names, the sublime verity of One God.


AKBAR'S EMPIRE.
circa 1600 A.D.
KABUL
KASHMIR
KANDAHAR
LAHOR
MULTAN
DELHI
SINDH
AJMIR
AGRA
OUDH
ALLAHABAD
BEHAR
BENGAL
MALWA
GUJRAT
KHANDESH
BERAR
AHMEDNAGAR
Indus R.
Jehlum R.
Chenab R.
Ravee R.
Sutlej R.
Brahmaputra R.
Jumna R.
R. Ganges
Gandack R.
Sind R.
Son R.
Taptee R.
Godavari R.
Krishna R.
Tungabhadra R.
Pauner R.
Kavery R.

CHAPTER IX.

MOGHAL RULE IN INDIA, A.D. 1526 to 1707.

Baber, 1526-1530.—Baber was a Tartar by birth, and was the sixth in descent from Timur. But the people of India called all northern Mahomedans by the general name of Moghals, and the dynasty founded by Baber is therefore known as the Moghal Dynasty.

Baber was born in 1482. At the age of twelve he succeeded his father in the throne of Fergana, and three years after he conquered Samarkand. But he lost both these places, and after various romantic adventures he established himself in Kabul in 1504. Twenty-two years after this, he won the battle known as the first battle of Panipat, and conquered the Empire of India. But his position was critical in India. His own chiefs were discontented; the Afghans were still endeavouring to recover their position; and Sangram Sinha, the Rajput king of Mewar, generally known as Rana Sanga, was fired with the ambition of establishing Hindu rule in Delhi after the Afghan power had been overthrown.

In 1527, Rana Sanga advanced with a large army to Biana. Baber also advanced with his army to Fatehpur Sikri, about twenty miles from Agra. Baber's advance guard was beaten back by the Hindus, and for a time Baber was disheartened. We are told in the memoirs which Baber has left, that he broke his drinking vessels, forswore

wine, and repented of his sins. He appealed to his brave companions in arms who had stood by him through many trials, and he took an oath to conquer or to die. A great battle was fought, and Baber's artillery hurled destruction on all sides. Then, says Ferishta, Baber himself, "charged like a lion, rushing from his lair," and after an obstinate conflict compelled the Hindus to give way. Rana Sanga escaped with difficulty from the field, but he would not go back to his kingdom after the defeat. He made the desert his home, and took a vow to fight again and conquer. But nothing more is heard of him, and it is suspected that he was poisoned or killed by some of his own followers.

The fort of Chanderi was taken by Baber after a gallant resistance by the Rajputs. The fort of Rintambur was ceded to him by the son of Rana Sanga. Baber then turned to the east, drove the Afghans beyond the Gogra, and reduced the whole of Behar under his rule. A great part of the Northern India, from the Punjab to Behar, thus acknowledged his sway when Baber died in 1530.

Humayun's First Administration, 1530-1540.—On the death of Baber, his large empire was divided into two. Humayun, his eldest son, succeeded in Northern India, and Humayun's younger brother Kamran retained Kabul and Kandahar and also the Punjab.

Humayun was a brave prince, but without the abilities of a general; his schemes were often immature, and his efforts dilatory and futile. And the difficulties by which he was surrounded in the empire newly conquered by his father were more than he could cope with.

His first great endeavour was to add Gujrat to his possessions. Gujrat had thrown off the yoke of Delhi in the fourteenth century, and Bahadur Shah, king of Gujrat, had conquered Malwa, and was the most power-

ful ruler in the west of India. He retreated, however, before Humayun, first to Cambay and then to Diu; and Humayun took the hill fort of Champanir, scaling the almost perpendicular rock by means of steel spikes by night. The conquest of Gujrat was almost complete when Humayun was called away to Behar by the insurrection of the Afghan chief Sher Khan, and Bahadur Shah recovered the whole of Gujrat and Malwa without a battle.

Sher Khan, an Afghan chief, had submitted to Baber in 1529; but after the death of Baber he had taken the hill fort of Chunar, and during the absence of Humayun in Gujrat he had risen in insurrection. Sher Khan was more than a match for Humayun. When Humayun took Chunar after a prolonged siege, Sher Khan retreated to Bengal; and when Humayun went to Bengal and took Gaur, Sher Khan came back to Behar and recovered Chunar. At last the two armies met at Buxar. Sher Khan with the flower of his army made a secret march by night, and attacked Humayun's army in the rear. The whole army was thrown into confusion, and a large portion of it fled and plunged into the Ganges to save itself. It is said that 8000 troops were drowned, and Humayun himself was saved by a water carrier, who crossed him to the opposite shore on an inflated skin. Humayun then retreated to Agra after the destruction of his army in 1539.

One more endeavour made by Humayun was equally unfortunate. He was defeated by Sher Khan in the battle of Kanouj, and once more saved his life by crossing the Ganges. An elephant bore him across the river, but could not get a footing on the steep bank of the opposite shore. Two soldiers tied their turbans together, and threw one end to him, and thus helped him to rise from the water.

The empire of India was lost. Humayun left Agra and

Delhi in 1540, and went for shelter to his brother Kamran in the Punjab. But Kamran would not face the displeasure of the conqueror by receiving his fugitive brother. On the contrary, he too ceded the Punjab to Sher Khan, and retreated to his stronghold at Kabul.

Humayun now wandered through the deserts towards Sindh. After suffering from fatigue and thirst and many privations during the march through the desert, the fugitive emperor at last reached Amarkot in the utmost distress. And it was at Amarkot, and amidst all the troubles of this disastrous flight, that Humayun's son Akbar was born on the 14th October, 1542. After an unsuccessful attempt to conquer Sindh, Humayun went to Kandahar, which belonged to his brother Kamran. Kamran was not favourably disposed towards Humayun, and leaving the infant Akbar at the mercy of Kamran, Humayun went to Persia.

Sur Dynasty, 1540-1555.—Thus the Afghans once more recovered the throne of Delhi from the Moghals, and Sher Khan became the emperor, under the name of Sher Shah. His rule of five years, from 1540 to 1545, was spent in consolidating the empire. He divided the districts of Bengal among officers independent of each other, so as to leave no central authority in that province, and he brought Malwa once more under the power of Delhi.

Sher Shah then besieged the fort of Raisin, which capitulated to him on honourable terms; but Sher Shah broke the terms, and the Rajputs, driven to fury, defended themselves with valour and perished to a man. The fort of Jodhpur, the capital of Marwar, was a more important stronghold, and Sher Shah's attempt to reduce that state was not attended with success. A handful of Rajputs fell upon his large army with such impetuosity that Sher Shah narrowly escaped with life; and alluding to the poor produce of Marwar, he declared that "for a handful of

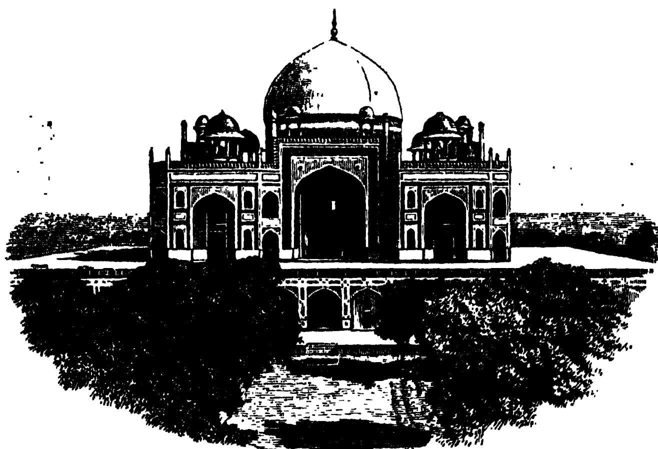
Jowar he had almost lost the empire of India." Chitor, the capital of Mewar, capitulated to the emperor, who then proceeded against Kalinjer. The Raja offered a stout resistance, and the emperor, while superintending the batteries, lost his life by the explosion of a magazine.

The attacks on these small forts and states, held by brave Rajputs, were acts of doubtful wisdom; and it was reserved for a wiser ruler than Shér Shah to conciliate the Rajputs, and make them the strongest supporters of the throne of Delhi. In other respects, however, Sher Shah's rule was wise and vigorous and successful. He reduced his empire into perfect order, and introduced great improvements in the civil administration of the country. He was lavish in the construction of useful public works, and the Grand Trunk Road from Bengal to the North West, which he constructed, attests to his wisdom and beneficence. Caravanseries, with attendants of different castes, were provided both for Mahomedans and for Hindus.

End of the Sur Dynasty.—Sher Shah was succeeded by his son Salim Shah, who ruled for eight years. In 1553 Salim was murdered by his uncle, Muhammad Adil Shah, who ascended the throne. He placed the administration in the hands of a low caste Hindu, named Hemu, and gave himself up to coarse pleasures. Afghan chiefs rose in rebellion, Ibrahim Sur seized on Delhi and Agra, and Sikandar Sur proclaimed himself king in the Punjab and eventually took Delhi and Agra. The exiled Humayun saw his time, and once more entered India.

Humayun's Second Administration 1555-1556.—Humayun was helped by the King of Persia with an army of 14,000 men, with which he conquered Kandahar and Kabul. In 1555 he entered India and occupied Lahore; and shortly after he defeated Sikandar Sur, and conquered Delhi and Agra. Humayun did not long survive this

conquest; he died in 1556 from an accidental fall from the stairs of his library.



TOMB OF HUMAYUN, DELHI.

Akbar the Great, 1556-1605.—The young boy of fourteen, who was born in Amarkot in 1542, was now called upon to defend his father's scarcely won empire, in the midst of powerful foes, rebellious officers, and almost insurmountable difficulties. That young boy lived to be the greatest Moslem emperor that ever ruled in India, and he left an empire extending over the whole of Northern India, peaceful and prosperous under a wise administration, strong and invulnerable in the zealous support of a loyal and contented nation. Akbar the Great possessed high military talents—intelligence and resource in organisation, energy and activity in execution, and determination and courage in the field. But these high military virtues are poor claims to the title of greatness compared

to that broad-minded sympathy, that capacity to trust and to evoke trust, that generous confidence in a loyal people, which enabled him to weld together a great and durable empire out of the poor fragments of military conquests left to him by his father. Akbar was contemporaneous with some of the greatest sovereigns of Europe—with Henry IV. of France, Elizabeth of England, and Philip II. of Spain; and he was second to none of these in his genius, in courage and ability, and in true greatness of soul.

Muhammad Adil Shah's Hindu officer, Hemu, was determined to make one more effort to save his master's empire. He quelled the rebellion in Bengal, took Agra and Delhi, and then marched towards Lahore to expel Akbar from India. The battle was fought in the historic field of Panipat, and is known as the second battle of Panipat. Hemu was defeated.* Bairam, the Moghal general, desired Akbar to strike off his head, but the brave boy refused to strike the wounded foe. Bairam then slew Hemu with his own sword.

Within four years after this, Akbar freed himself from Bairam's tutelage. Bairam rebelled, was defeated and forgiven, and prepared to leave India for Mecca. His days were, however, cut short by the knife of an assassin.

During the next seven years, from 1560 to 1567, Akbar was untiring in his endeavours to restore order in his empire. He quelled the rebellion of his general, Adham Khan, and reduced Malwa; and he drove another insurgent general, Khan Zaman, across the Ganges, and subjugated Behar. In the wilder parts of Central India his army reduced Gondwana after a spirited resistance from Durgavati, the queen of that state. Abul Fazl tells us that she ruled her country with ability, fought her enemies with success, and delighted in hunting and in bringing down wild animals with her own gun. The spot where

Durgavati made her last defence against Akbar's forces is still pointed out near Jabbalpur.

With the Rajputs, Akbar followed a policy of conciliation and close alliance. He married the daughter of the Raja of Jaipur, and a granddaughter of the Raja of Jodhpur was married to his son Salim, afterwards Emperor Jahangir. The state of Mewar rejected all alliance and defied the power of Akbar. Akbar took Chitor, but the heroic Pratap Sinha of Mewar carried on an unequal war amidst his native hills and fastnesses, and at last won the battle of Dewir and founded a new capital at Udaipur. All India was filled with the fame of the heroic Pratap, and Akbar himself respected his gallant enemy who struggled for the independence of his own land.

A more profitable undertaking was the conquest of Gujrat. That state had risen in rebellion against the house of Delhi in 1347, and had established its independence in 1397, and Humayun had vainly attempted to conquer it in 1535. But dissensions now arose in that kingdom, and the nominal king formally ceded his crown to Akbar in 1572. More than one expedition was, however, necessary before the country was finally subdued.

A still richer conquest was that of Bengal. That kingdom had become independent of Delhi in 1340, and, except during the brief period when Sher Shah united it to Delhi, it remained independent for over two centuries. But in 1575 Akbar advanced as far as Behar, and then left instructions with his generals, Munayim Khan and Todar Malla, to subjugate Bengal. It was chiefly through the exertions and military ability of the Hindu general, Todar Malla, that Bengal was added to the empire of Delhi between 1576 and 1580. And when the Afghans again rose in rebellion, another Hindu general, the great Man Sinha, reconquered the country from the Afghans in 1592.

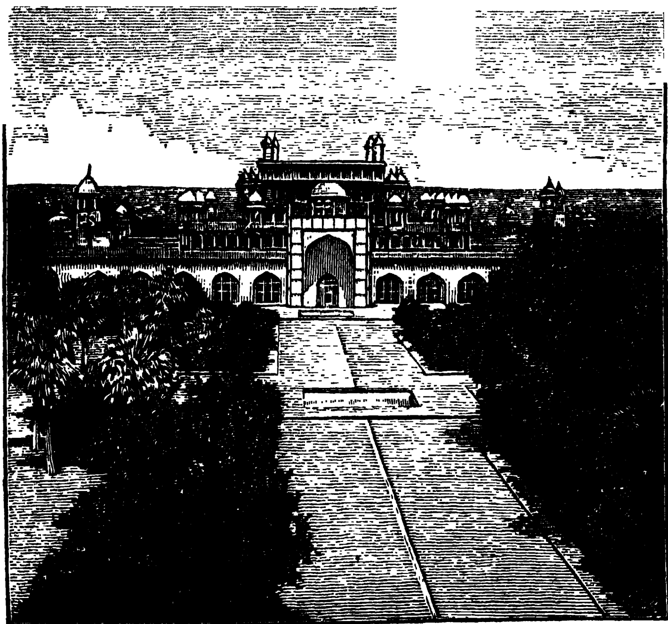
On the death of Akbar's brother, Mirza Hakim, who had ruled Kabul, that place came under the direct rule of Akbar in 1585, and Man Sinha was sent there as governor. The wild tribes on the north-west frontier, between Peshawar and the Hindu Kush, gave Akbar's generals much trouble, and were never effectually conquered. Bir Bal, a Hindu general and a great favourite of Akbar, fell in an expedition against these tribes.

Kashmir was a more easy conquest. The Hindus maintained their independence in that secluded state till the fourteenth century, when it was taken by a Mahomedan conqueror. The early Mahomedans committed great cruelties, and forced the inhabitants, as Ferishta informs us, to embrace the Moslem religion. Akbar's brother and the Hindu general, Bhagavan Das, were sent to conquer the state from its local Mahomedan ruler in 1586, and he acknowledged the supremacy of Akbar. A fresh army was sent in 1587, Kashmir was completely subjugated, and its late king retired as a jaigirdar in Behar.

The last conquests which completed the mighty fabric of Akbar's Northern Indian Empire were Sindh and Kandahar. Sindh was taken in 1592 and Kandahar in 1594, so that the great empire now stretched from the mountains of Kabul and Kandahar to the frontiers of Burma.

Having thus built up his empire in Northern India, Akbar now turned his attention to the Deccan. The Deccan had become independent of Delhi under the great Bahmani Dynasty in 1347, but had since been split up into three Mahomedan kingdoms, viz., Ahmadnagar, Bijapur, and Golkonda. All these three kingdoms combined their forces against the Hindu kingdom of Vijainagar, and that kingdom fell after the battle of Telikota in 1565. But Southern India still remained under the rule of petty Hindu chiefs and rulers, and was never subjugated by the Mahomedans.

Thirty years after the victory of Telikota, the state of Ahmadnagar had to face a great enemy from the north. The brave Chand Sultana, aunt of the infant king of Ahmadnagar, made noble efforts to resist the army of Akbar, and appeared on the ramparts of the city in full



AKBAR'S TOMB, SIKANDRA.

armour and with drawn sword to encourage her troops. But dissensions broke out in the state, Chand Sultana was slain by her own troops, and Ahmadnagar was taken by Akbar's army in 1600. Khandesh and Berar were also partially annexed to Akbar's empire, but the subjugation of the Deccan was by no means completed.

In the last year but one of Akbar's life and reign,

his third son, Daniel, was married to the princess of the house of Bijapur. Ferishta, the great Mahomedan historian of India whom we have often quoted in these pages, was in the service of the Bijapur house, and accompanied the princess of Bijapur to Daniel's camp, and went with Daniel to Burhanpur where the prince died, a victim to his intemperate habits. Akbar's eldest son, Salim, also gave him much trouble, and is said to have instigated the murder of Abul Fazl, the most distinguished of the many literary men who graced the court of Akbar. Akbar died in 1605, and his remains lie buried under the great mausoleum at Sikandra, close to Agra.

Akbar's great conquests have been briefly narrated in the above account of his reign. But his genius shines brighter in the excellent civil administration which he organised in his vast empire. He divided his empire into fifteen Subahs or provinces, and these Subahs are named below.

Delhi	Ajmir	Behar
Agra	Gujrat	Bengal
Kabul	Malwa	Khandesh
Lahore	Oudh	Berar
Multan	Allahabad	Ahmadnagar

In a subsequent chapter we shall have something to say of these fifteen Subahs and of the land revenue settlement which Akbar's great general and financier, Todar Malla, effected in these provinces.

Jahangir, 1605 to 1627.—Akbar's eldest son, Salim, ascended the throne under the title of Jahangir. He had neither the wisdom nor the ability of his father, and if the empire did not go to pieces during Jahangir's reign, it was because it had been solidly built and cemented by his father's ability, wisdom, and methods of conciliation towards the people.

Jahangir married the famous Nur Jahan, who became the virtual ruler of India. She was the daughter of a Persian, and as a girl often used to visit the harem of Akbar with her mother. Prince Salim met her and wished to marry her, but Akbar witheld his consent and gave her in marriage with one Sher Afgan on whom he bestowed a jaigir in Bengal. But when Salim came to the throne under the title of Jahangir, he caused the death of Sher Afgan, took Nur Jahan to Delhi, and after a while married her.

The state of Ahmadnagar was reconquered in this reign. Malik Ambar, the minister of Ahmadnagar, had recovered that place from the Moghals, and had twice compelled the imperial forces to retire. But the emperor's eldest son, Khurm, went to the Deccan in 1617 and achieved complete success, and Ahmadnagar with the adjoining territory was restored to the Moghals. In Mewar, the heroic Pratap Sinha was dead, and his son, Amar Sinha, submitted to the emperor in 1614.

The last years of Jahangir's reign were clouded by dissensions between his queen Nur Jahan and his son Khurm. Nur Jahan had a daughter by her first husband whom she had given in marriage to the emperor's youngest son, Shahriyar, and she tried to raise him to power, and Prince Khurm resented this and rose in rebellion. The imperial general, Mahbat Khan, pursued him to the Deccan and then to Bengal, and defeated him in battle, and Prince Khurm was compelled to surrender himself to the mercy of his father. But the haughty conduct of Nur Jahan then drove Mahbat himself into rebellion. He took the emperor prisoner while he was encamping on the banks of the Hydaspis river, and Nur Jahan made a gallant but vain attempt to recover him by force. What she failed to do by force, she affected by art; she came and lived with her

husband, formed a strong party round him, and proposing to take him to see a review of the army rescued him from the power of Mahbat. In the midst of these domestic and fruitless dissensions Jahangir died in 1627.

Hawkins and Sir Thomas Roe, the English ambassador, visited the court of Jahangir, and have left us accounts of the drinking parties of the merry monarch. He left all real power in the hands of Nur Jahan; she received the salutations of the people from the *Jharoka* and issued her commands; coins were struck in her name and the royal seal bore her signature. "Nur Jahan," her husband often said, "is wise enough to conduct the matters of state, I want only a bottle of wine and a piece of meat to keep myself merry."

Shah Jahan, 1627 to 1658.—Prince Khurm now proclaimed himself emperor under the title of Shah Jahan, and made his position safe by the murder of Shahriyar and all other possible aspirants to the throne. This inhuman act was faithfully copied by his son, as we shall see later on.

Ahmadnagar still gave some trouble. Shahji Bhonsla, (father of the famous Sivaji,) had served under Malik Ambar, and had distinguished himself in wars; he now placed a new king on the throne of Ahmadnagar, and endeavoured to maintain its independence. But when Shah Jahan came to the Deccan, Shahji was compelled to surrender; and he retired to Bijapur where he took service under the king of that state. The subjugation of Ahmadnagar first attempted by Akbar was thus finally effected by Shah Jahan in 1636.

Fruitless endeavours were made to conquer and retain Balkh in the north. The heroic Jagat Sinha, son of Man Sinha of Jaipur, stormed mountain passes and repeatedly drove back the Uzbecks; but the place could not be retained, and the emperor's son, Aurangzeb, at last retired from the country. Kandahar too was lost to the empire,

being conquered by Persia in 1648; and the princes Dara and Aurangzeb vainly attempted to recover it.

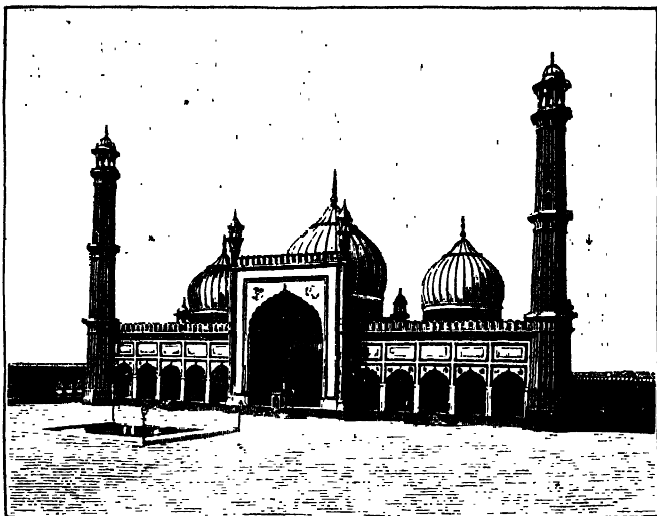
Aurangzeb now turned his attention to the Deccan. The kings of Bijapur and Golkonda were tributary to Delhi, and had remained faithful to their engagements, but Aurangzeb was fired with the ambition of conquering those states as Ahmadnagar had been conquered. The actual conquest was delayed till the next reign, but the kings of those states submitted to the severe terms imposed on them by Aurangzeb.

A sudden illness of the emperor Shah Jahan in 1657 led to a scramble among his four sons for the throne Dara, the eldest, who attended on his father, was liberal-minded and dignified but proud and haughty; Shuja, the second, ruled Bengal, and was addicted to pleasures and luxury; Murad, the third, who was in Gujrat, was brave but simple and easily deceived; and Aurangzeb, the youngest, was deep in counsel, determined in action, cold and calculating by nature. Agra was then the seat of the empire, and Dara transacted the affairs of state during his father's illness. But his brothers were approaching with their armies from all directions. Shuja from Bengal was beaten back, but Murad and Aurangzeb combined their armies, defeated the imperial troops under Jaswant Sinha at Ujjain, and entered on the plains of Hindustan. Dara himself then came to meet them, but was defeated at Samaghar, and Murad and Aurangzeb entered Agra in triumph.

Aurangzeb now threw off his mask. He had flattered the vanity of Murad by promising to make him emperor, and declaring his intention not to "take any part in the government of this deceitful and unstable world, but to make the pilgrimage to the temple of God." Having deceived Murad by these fair promises and made use of his army, Aurangzeb now put the unsuspecting Murad into chains

and sent him a prisoner to Gwalior. Dara had fled to the Punjab, and Shuja to Bengal; Aurangzeb imprisoned his old father, Shah Jahan, and became the emperor.

Thus closed the reign of Shah Jahan who had begun it with a deep crime, but had partly redeemed his reputation by wise and vigorous administration. Khafi Khan, the best Mahomedan historian after Ferishta, states that, while

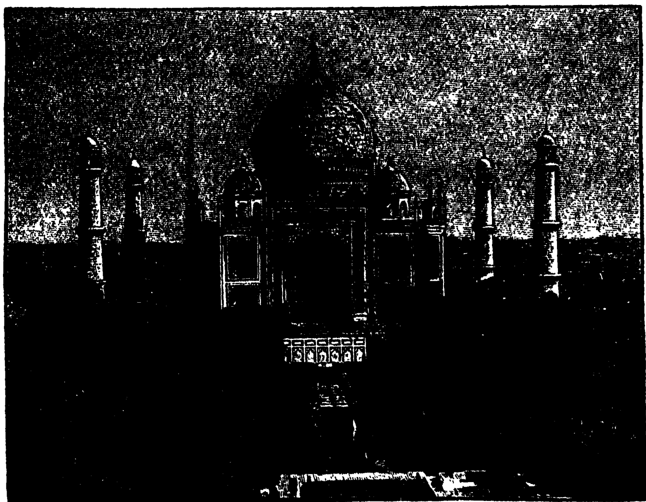


THE JUMMA MUSJID, DELHI.

Akbar was pre-eminent as a conqueror and law-giver, Shah Jahan was pre-eminent as an administrator. And Tavernier, a French jeweller who visited India in the seventeenth century, extols the security enjoyed by the people under Shah Jahan's reign. The liberal and catholic spirit, however, which had helped Akbar to win the sympathy of the people and to build the empire, died out when the empire appeared to be safe and strong; and Shah

Jahan signalised his reign by those unwise acts of intolerance which were copied by his son, and which eventually led to the ruin of the empire. The author of *Badshah Nama* informs us that Shah Jahan ordered the destruction of all Hindu temples which had been begun in his reign.

As a builder of public edifices, Shah Jahan stands foremost even among the Moghal emperors. He constructed



THE TAJ MAHAL, AGRA.

new Delhi with its fort and palace and its splendid Jumma Masjid, perhaps the finest mosque in the world. And over the tomb of his queen, Mumtaj Mahal, he built that magnificent marble mausoleum known as the Taj Mahal, "which," says Elphinstone, "for the richness of the material, the chasteness of the design, and the effect at once brilliant and solemn, is not surpassed by any other edifice either in Europe or in Asia."

Aurangzeb, 1658 to 1707.—Prince Shuja again came

from Bengal with another army, but was defeated at Allahabad. He was compelled, after many unsuccessful struggles, to leave Bengal for Arracan where he perished with his family. Dara fled from the Punjab to Sindh, and thence to Gujrat, and then advanced with a fresh army. He was defeated at Ajmir and fled, but was betrayed and was executed at Delhi with every mark of indignity. Dara's sons were sent to Gwalior where they are supposed to have been killed shortly after, and Murad was executed in his prison. Thus commenced the reign of the new emperor.

A great power had in the meantime arisen in the south. The Mahrattas of the Deccan had for a thousand years maintained their independence against the power of Northern India. Under their Chalukya kings they had defied the power of Siladitya II. in the seventh century; and the kings of Deoghar had struggled manfully against Ala-ud-din and his successors in the fourteenth. The establishment of the Bahmani kingdom, and then of the three sister kingdoms of Ahmadnagar, Bijapur, and Golkonda in the Deccan, had repressed the Mahrattas for a time; but the destruction of the Ahmadagar house, and the dissensions between the house of Delhi and the houses of Bijapur and Golkonda, presented a fresh opportunity to this sturdy and bold race of the Deccan.

Sivaji, the second son of Shahji Bhonsla of whom we have spoken before, was born in May, 1627, and was trained in his early years in the martial exercises of his race. He was engaged in numerous predatory expeditions in the Concan; in 1646 surprised the hill-fort of Torna then belonging to the state of Bijapur; and in the following year took the more important ports of Singhar and Purandar. The court of Bijapur put Sivaji's father in prison, but Sivaji obtained his release by appealing to the

emperor Shah Jahan, and got for himself the dignity of a commander of five thousand. He continued his conquests, and by 1659 had conquered the whole country south of Poona as far as the Krishna river.

The king of Bijapur now sent an army under Afzal Khan against the rising chief. Sivaji met him at a friendly interview and treacherously killed him, and his army was dispersed. A second army led by the King of Bijapur gained some advantages, but a peace was concluded in 1662, by which the state of Bijapur left Sivaji in possession of the country from Poona to the Krishna river.

Then began Sivaji's struggle with the Moghal power. Shaesta Khan was sent by Aurangzeb, now emperor of Delhi, with a large army in 1663, and made Poona his head-quarters. Sivaji introduced himself and his followers into the town in the disguise of a marriage party, attacked Shaesta Khan in his house, and dispersed his forces. Jaswant Sinha of Jodhpur and Prince Muazzim were next sent by Aurangzeb, but could effect nothing, and Sivaji plundered the Moghal port of Surat. He now boldly assumed the title and dignity of an independent king, and coined money in his own name. A great general was, however, now sent against him. Jai Sinha of Jaipur was the ablest of Aurangzeb's commanders, and was sent with Delir Khan against the Mahratta Raja. Sivaji was unable to hold his own against this powerful general, and at last concluded a treaty, giving up twenty out of his forts, and retaining the remaining twelve forts as a jaigir from the emperor. And he further consented, on the invitation of the emperor, to visit Delhi.

A generous and conciliatory treatment, such as the great Akbar always extended to his humbled foes, would have secured Sivaji for ever as a supporter of the Moghal throne. But Aurangzeb was incapable of such generosity. He re-

ceived Sivaji coldly and even with studied contempt, and soon found a pretext to imprison him. Sivaji managed to escape, and gave the emperor cause to regret his ungenerous behaviour.

Jai Sinha died on his way back to Northern India. Jaswant Sinha and Muazzim, who were then sent, could effect nothing, and concluded a peace with Sivaji, acknowledging his title as Raja. Aurangzeb declared a fresh war, and sent Muhabbat Khan to reinforce Prince Muazzim, but the Moghal army of 40,000 troops was defeated by Sivaji in the open field. Sivaji again crowned himself as an independent king in 1674, and Hindu rites and ceremonies were henceforth scrupulously observed in his dominions. And he extended his dominions as far as the Tumbhadra river before his death in 1680.

In the meantime the emperor Aurangzeb had disgusted his Hindu subjects by his bigotry and intolerance. He prohibited all ostentatious display accompanying Hindu worship, forbade Hindu religious fairs, destroyed great Hindu temples. He commenced a cruel war against the Rajput princes, the hereditary supporters of the Moghal house, and for ever alienated that haughty nation by devastating their country, burning their villages, and carrying off their women and children. And after the death of Sivaji he crossed the Narbada to conquer the Deccan.

As the Mahrattas were a great Hindu power in the Deccan, it would have been a wise policy to maintain and support the great Mahomedan houses of Bijapur and Golkonda. But Aurangzeb was incapable of such a wise policy, and would not brook any semblance of authority except his own. He took Bijapur in 1686 and that great house came to an end; and the noble ruins of the capital city still command the admiration of every visitor. Aurangzeb next turned against Golkonda and took it in 1687; and thus the last

great Mahomedan kingdoms in the Deccan were swept away.

Aurangzeb now employed all his vast resources to crush the Mahrattas,—and failed. He took their towns and forts, but the fleet Mahratta horsemen spread on every side and plundered the dominions of the emperor. "By hard fighting," says the Mahomedan historian, Khafi Khan, "by the expenditure of the vast treasure accumulated by Shah Jahan, and by the sacrifice of many thousands of men, he (Aurangzeb) had penetrated into their wretched country and subdued their lofty forts, and had driven them from house and home; still the daring of the Mahrattas increased, and they penetrated into the old territories of the imperial throne, plundering and destroying wherever they went." The toil of twenty years was in vain, and the remains of the army of Aurangzeb retreated in disgrace from the Mahratta country to Ahmadnagar, where Aurangzeb died in 1707. The Moghal empire, enfeebled by his narrow bigotry and intolerance, fell with his death.

The character of Akbar the Great, who built up the Moghal empire, has often been contrasted with that of his great-grandson Aurangzeb, who wrecked it, and the comparison has its lessons. Both were distinguished for their strength of will and determination of purpose, for diligence and capacity of work, for vigour and bravery on the field. To these qualities Akbar added a large-hearted toleration and a trust and confidence in the people, which evoked loyalty and zealous support from all nations in India, and helped him to build a mighty empire. Aurangzeb, on the contrary, was characterised by a narrow bigotry, a haughty distrust, and a cold duplicity, which led to the final ruin of the great empire which his great-grandfather had built up.

CHAPTER X.

CONDITION OF THE PEOPLE UNDER THE MOGHAL RULE.

Ain-i-Akbari.—Among the many learned men who graced the court of Akbar, Abul Fazl was perhaps the most distinguished; and he has left us not only a life of the emperor Akbar, but also a statistical account of the country under his rule, called the Ain-i-Akbari, which is very valuable. The empire of Akbar was divided into fifteen Subahs, or provinces, and in the Ain-i-Akbari we find a clear descriptive account of these fifteen provinces.

Fifteen Provinces of the Empire.—The Subah or province of Bengal was divided in twenty-four districts, and yielded a revenue of nearly a *kror* and a half, or about a million and half pounds sterling. The Zemindars of Bengal were mostly Kayests by caste, maintained peace and order in their estates, and had a large militia under them for the imperial service. Ghoraghat in North Bengal was famous for its silk, and Sonargaon in East Bengal produced fine muslin. Rice was the staple food of the people, fish was plentiful, and the harvests were abundant. The country was thickly populated, and trade and manufacture flourished.

The Subah of Behar had seven districts, and yielded a revenue of over half a *kror*. Rice was largely cultivated, but the poor people lived on pulse, and sugar-cane was

abundant. Patna was the most important place in Behar, Monghyr was a strongly fortified place, and Tirhoot was an ancient seat of Hindu learning.

The Subah of Allahabad had ten districts, and yielded a revenue of over half a *kror*. Allahabad and Benares were the sacred cities of the Hindus. Agriculture flourished in this province, beautiful cloths were woven at Benares, and carpets at Juanpur.

The Subah of Oudh had five districts and a revenue of over half a *kror*. The town of Oudh was the ancient capital of the Hindus, and Baraich was a large town with a mint for copper coinage in its vicinity. The hillmen descended from the Himalayas with their merchandise of gold, copper, lead, musk, honey, ginger, woollen stuffs, hawks, and falcons, carrying them on the backs of men and on ponies and goats, and bartered them for cloths, salt, ornaments, glass, and earthenware of the plains. Lucknow was situated amidst lovely surroundings even in Akbar's time.

The Subah of Agra had thirteen districts, and the revenue was nearly a *kror* and a half. The city of Agra was the capital of the empire in Akbar's time; and "His Majesty," says the Ain-i-Akbari, "has built a fort of red stone, the like of which travellers have never recorded. It contains more than five hundred buildings of masonry, after the beautiful designs of Bengal and Gujrat, which masterly sculptors and cunning artists of form have fashioned as architectural models." Sugar of extreme whiteness and indigo of the finest quality were manufactured in this province. Mathura was a sacred city of the Hindus, Kanouj was an ancient Hindu town, Gwalior was an impregnable hill-fort, and Alwar produced glass and woollen carpets.

The Subah of Delhi contained eight districts, and yielded

a revenue of a *kror* and a half. The fruits of "Iran, Turan, and Hindustan," says the Ain-i-Akbari, "were grown here." There were mines of gold, silver, iron, and copper at Kumaon. Hisar was founded by the Emperor Firoz, who brought down the waters of the Jumna by a canal to this place. Thaneswar was a sacred place of the Hindus, on the old Saraswati river, and close to the famous field of Kuru-Kshetra.

The Subah of Lahore had five districts, and yielded a revenue of nearly a *kror* and a half. The province was populous and fertile, and was irrigated from wells. Gold and silver were obtained by washing the soil in some places, and the artisans were skilful. Akbar strengthened Lahore by fortifications and beautified it by gardens.

The Subah of Kabul included Kashmir, Kandahar, and the mountainous tracts on the north-western frontier. Kashmir is described as "a garden of perpetual spring surrounding a citadel terraced to the skies." Shawls and woollen fabrics were made here in high perfection, and flowers and fruits were plentiful. Kandahar had two forts, and was hot in summer with occasional fall of snow in winter. Kabul had a colder climate, being "surrounded on all sides by lofty mountains, so that the sudden invasion of an enemy is attended with extreme difficulty."

The Subah of Multan was poor, and yielded a revenue of less than half a *kror*. The rainfall was scanty and the heat excessive. From the fort of Bhakkar stretched the vast desert over which the simoon blew in the hot weather. The Indus river changed its channel from time to time, and the sites of villages and of cultivation changed with the course of the river.

The Subah of Ajmir had seven districts, and gave a

revenue of over three-fourths of a *kror*. Jawar was largely grown, the soil was sandy, and water was obtainable at a great depth. Ajmir was one of the capitals of Prithu Rai, the last Hindu king of Delhi.

The Subah of Gujrat had nine districts, and yielded a revenue of over a *kror*. Jawar and bajra were the principal crops, wheat came from Ajmir and Malwa, and rice from the Deccan. Excellent mangoes were grown between Pattan and Baroda, and figs, musk, melons, fruits, and flowers grew in plenty. Painters and engravers were numerous and skilful; and artisans inlaid mother-of-pearl, produced velvets, brocades, and stuffs worked with gold thread, and also imitated the manufactures of Persia, Turkey, and Europe. They also forged excellent swords, and carried on a brisk trade in jewellery and silver. Ahmadabad, the capital of the province, was a prosperous and large city with two forts; Cambay was a flourishing seaport frequented by merchants of many nations; Jhalwar was inhabited by the Jhala Rajputs; Pattan exported fine cloths; and Surat was a great seaport where the Parsees had settled. "Through the wide tolerance of His Majesty," says the Ain-i-Akbari, "every sect enjoys freedom."

The Subah of Malwa had twelve districts, and yielded a revenue of over half a *kror*. The country was higher than the surrounding provinces, and possessed, therefore, a temperate climate. Willow grew on the banks of rivers, lakes and green meads were frequent, and stately palaces and fair country homes "breathed tales of fairyland." The harvests were abundant, and the country grew wheat, poppy, sugar cane, mangoes, melons, and grapes. Ujjain was an ancient Hindu capital with 360 temples in its neighbourhood, and Dhar was the ancient town of king Bhoja.

The Subah of Khandesh had a revenue of over a *kror.* Jawar was the principal food, but rice was also cultivated and fruits were abundant. Good cloth stuffs were woven by the people. The hill-fort of Asir was the residence of the governor, and had a large and flourishing city at its foot, and Burhanpur and Adilabad were also important towns. Scarcely any land was out of cultivation, the peasantry were industrious, and the militia consisted of Kols, Bhils, and Gonds.

The Subah of Berar had a revenue of nearly a *kror* and a half. It was watered by the Godavari, and the climate and cultivation were remarkably good. Elichpur, the capital, was a large town, and the whole country was studded with hill-forts. Local chiefs were called Deshmukhs and Deshpandés, and some of them owned large properties and had armies under them.

The Subah of Ahmadnagar was imperfectly conquered by Akbar, and there is no detailed account of it in the Ain-i-Akbari.

Administration.—A *Subahdar*, or governor, was appointed for the administration of each Subah; and generally a *Dewan*, or revenue administrator, and a *Fouzdar*, or military commander, were appointed under him. Kazis and Kotwals were appointed to administer justice and keep order in towns, but in the villages the people lived under their own institutions, the village-community system in Northern India and the zemindari system in Bengal. The imperial officials were sometimes oppressive and exacting, as they were in all parts of the world in the sixteenth and seventeenth centuries, but their arbitrary acts seldom touched the lives of the people in peaceful villages, and wars were less frequent and less harassing to the people in India than they were in Europe during these centuries. Trade and manufacture flourished in India, and the condi-

tion of the agricultural population was better than in many countries in Europe.[1]

Accounts of European Travellers.—Many European travellers visited India in the seventeenth century, and they all speak of the general prosperity of the country in spite of the arbitrary acts of unwise and oppressive rulers. Friar Manrique speaks of the magnificent fabrics of cotton produced in Bengal, and describes the Punjab from Lahore to Multan as a country abounding in wheat and rice, vegetables and cotton, and studded with numerous flourishing villages. Nicholas Graaf describes the beauty of Rajmahal and Monghyr and the immense trade of Patna. And Mandelso, a German traveller, speaks of the flourishing towns of Gujrat and its numerous artisans and manufacturers. Ahmadabad, he says, was seven leagues in circuit, and was beautified by numerous mosques and edifices and a fine market. Skilled weavers used Bengal and Chinese silk in the manufacture of fabrics, and turned out gold and silver brocades; and Banians made remittances to the remotest parts of Asia, and to some parts of Europe. The streets of Agra, were, he says, handsome and spacious, and were vaulted over for over a quarter of a

[1] The miserable condition of the peasantry of France in the eighteenth century, under the oppressive rule of their lords and barons, has been described by an English traveller, Arthur Young. Elsewhere the condition of the peasants was still worse in the same century. A state of absolute serfdom was general in Central and Eastern Europe, in the greater part of Germany, in Poland, and in Russia. The artisan class was equally oppressed, no man was allowed to learn a trade without his lord's permission, and an escaped serf had no chance of admission into the trade guilds of the cities. The agricultural and labouring population of India never lived in absolute serfdom since the ancient times. They enjoyed more freedom and more security against oppression under their village community system than the same classes in most European countries down to the eighteenth cen

league for the convenience of merchants, who exposed their goods for sale under the cover. And the country round Lahore appeared to him to be the richest in India in corn and fruits.

The most celebrated European traveller who visited India in the seventeenth century was Bernier. He speaks of the corruption of the imperial officers at the time of Aurangzeb, and of their oppression and exaction; but he also speaks of the industries of the peaceful population, and of their trade and agriculture, which flourished in spite of the imperfect administration of the seventeenth century. Bernier travelled up the Ganges to Rajmahal, and found the country on both sides of the river intersected by numerous channels, lined with populous towns and villages, and with fields of rice and sugar and of mulberry shrubs for the rearing of silk worms. Rice was the staple food of the people, and geese and ducks, goats and sheep and fish were plentiful. Cotton and silk were produced in vast quantities. "I have often been amazed," says Bernier, "at the vast quantity of cotton cloths of every sort, fine and coarse, white and coloured, which the Dutch alone export to different places, specially to Japan and Europe. The English, the Portuguese, and the native merchants deal also in these articles to a considerable extent. The same may be said of the silks and silk stuffs of all sorts." Bengal also produced saltpetre, lac, opium, wax, civet, and long pepper, and Bernier finishes his letter on Bengal by an account of a nine days' voyage from Pipli to Hugli. "My eyes," he says, "never seemed sated with gazing on the delightful country through which we passed."

Literary and Intellectual Progress.—The great religious reforms effected by reformers like Ramananda and Kabir, Chaitanya and Nanak, of whom we have spoken in a previous chapter, gave a great impetus to intellectual

movements in all parts of India. Some of the lasting results of these movements may be briefly enumerated here.

Bengal.—In Bengal the six great Vaishnava Acharyas have left voluminous works, mostly in Sanscrit; but the lives of Chaitanya, written in the Bengali tongue by some of his followers, are widely read and are among the classical works of Bengali literature. The great Raghunath founded a school of logic in Nadiya, which flourishes to this day, and the great Raghunandan compiled a body of institutes describing the rites and ceremonials of modern Hindus. The first great narrative poems in the Bengali language, which are still extant, are the tales of Kalketu and of Srimanta Saudagar, which were composed by Mukundaram early in the seventeenth century. Bharat Chandra succeeded him in the eighteenth century, and composed his famous work *Annada Mangal* on the conquest of Bengal by Akbar, interspersed with many stories which are widely known in Bengal.

Northern India.—In Northern India, Sur Das of Mathura began a new epoch by his well-known *Sur Sagar* in the sixteenth century; Keshav Das followed him and wrote his *Bhakta Mala*; and Bihari Lal of Ambar composed his famous *Satsai* in the seventeenth century. All these meritorious works were, however, eclipsed by the great *Ramayana* of Tulasi Das, adapted from the old Sanscrit epic into modern Hindi. Tulasi Das's *Ramayana* is read by rich and poor, high and low, all over Northern India, and may be called the great national work of the Hindi-speaking population of India.

The Deccan.—In the Deccan Sridhar's translation or adaptation of the *Maha-bharata* and the *Ramayana* into the Mahratta language in the sixteenth century marks a new epoch in the literary history of that country. The famous Tukaram followed in the seventeenth century, and com-

posed those *Abhangas*, or religious songs, which are current in the Deccan to this day. Mayur Panthi's songs are also popular.

Southern India.—Lastly, in Southern India, a new school of Tamil poetry, known as the *Sittar* school, was developed in the seventeenth century. The poets of this school proclaimed a popular religion of One God under the name of Siva, and rejected everything inconsistent with this monotheistic faith. The following metrical translation of a Tamil poem will indicate the spirit of this school of poetry:

> "True God is one, the Veda stands alone,
> One Guru rules, one cleansing rite we own,
> One sky above, for mortal men one birth,
> One sinless way to walk upon this earth!
>
> "They who in varying Vedas seek for light,
> In varying Sastras and in varying rite,
> And to their many gods their prayers tell,
> Condemned they die and seek the fires of hell!"

Material Condition of the People.—Such were the great intellectual achievements of the people of India during the period of the Moghal rule in India in the sixteenth and seventeenth centuries; and if we place them side by side with the accounts of the country and the people left in statistical works by Mahomedan writers, and in the descriptions of foreign travellers, we may be able to form some idea of the condition of India during these centuries. We should never make the mistake of comparing the sixteenth and seventeenth centuries with the nineteenth and twentieth centuries, either in Europe or in India; and we must never forget that administration was rude and corrupt, and administrators were arbitrary and oppressive all over the world in the olden days. But making allowance for this, we may look back on Moghal rule

in India with some reasons for gratification. India has always been mainly an agricultural country, and agriculture flourished in the sixteenth and seventeenth centuries. Industries and manufactures, trade and commerce, also flourished in spite of all impediments, and the markets of Europe and Asia were filled with the product of the Indian loom as with the produce of the Indian soil. In the remote and peaceful villages the people lived under the protection of their own self-governing institutions, tilled their own lands, plied their own industries, and settled their own disputes. And the intellectual life of a religious and God-fearing people asserted itself in noble reforms, and in works in the modern vernaculars of India, which will last as long as these languages will last.

CHAPTER XI.

AGE OF MAHRATTA ASCENDANCY, A.D. 1718 TO 1818.

The Last Moghal Emperors.—The power of the Moghal house, founded by Baber and consolidated by Akbar the Great, passed away with the death of Aurangzeb, who is known as Alamgir I. in Indian history. Six feeble emperors filled the throne of Delhi between 1707 and 1759, in which year the last of them was murdered. A few notable facts of the reigns of these six emperors are mentioned below.

Bahadur Shah.—One of Aurangzeb's sons succeeded him under the title of Bahadur Shah, and concluded peace with the Mahrattas and the Rajputs. The Sikhs, who had been formed into a military confederacy by the celebrated Guru Govind, rose under Banda, and repeatedly overran the country between Lahore and Delhi. They were, however quelled in the end, and Bahadur Shah died shortly after in 1712.

Jahandar Shah.—His eldest son, Jahandar Shah, was a cruel and worthless prince. He put to death all the princes of the blood within his reach to make his throne secure, but was defeated and slain in 1713, within a year of his accession, by his nephew, Farokh Shir.

Farokh Shir.—Farokh Shir had ascended the throne through the help of two Syud brothers, and ruled for six years. The Sikhs once more overran the Punjab and

repeatedly defeated the imperial troops, but Banda and his followers were taken prisoners at last, and were executed with the utmost cruelty and torture. The Mahrattas rose in power under their Peshwa, Balaji, and obtained important grants from Delhi in 1718, as we shall see further on. Farokh Shir was killed soon after; the Syud brothers set up two feeble princes, who died one after the other within a short time; and they then placed a healthier boy under the name of Muhammad Shah on the throne in 1719.

Muhammad Shah.—Muhammad Shah's comparatively long reign of 29 years was marked by two events of great importance in the modern history of India. The Vizir Asaf Jah retired from Delhi to the Deccan in 1723, and was the founder of the house of the Nizams, which continues to rule the Deccan to the present day. Sadat Khan, a military commander, established his power in Oudh, where his successors ruled as Nawabs till 1856. The power of the Mahrattas increased under their second Peshwa, Baji Rao, during this reign; but for a time all internal movements were checked by the invasion of Nadir Shah. He was a Persian warrior who had freed his country from foreigners, and had conquered Kandahar and Kabul; and in 1736 he invaded India. There was no real opposition to this terrible invader; Delhi was taken and the people massacred; and at last Nadir Shah left India with a large booty obtained by cruelty and extortion from the people. The emperor Muhammad Shah died in 1748.

Ahmad Shah.—His son, Ahmad Shah, ruled for six years and quelled the Rohillas, who were rising in power, with the aid of the Mahrattas. Ahmad Shah Durani of Kabul established his power in the Punjab during this reign.

Alamgir II.—A prince of the royal blood succeeded in

1754 under the pompous title of Alamgir II., but was murdered in 1759, and the virtual rule of the Moghal emperors ended with him. His son, Shah Alam, wandered about the country and received a pension from the English, but was never virtually an emperor.

The Mahrattas.—As the virtual power of the Moghal emperors finally disappeared within the half century, from the death of Aurangzeb or Alamgir I. in 1707, to the death of Alamgir II. in 1759, the power of the Mahrattas increased; and they became the first power in India. "The British won India," says Sir William Hunter, "not from the Moghals, but from the Hindus."

Balaji, Peshwa, to 1720.—The successors of Sivaji rapidly declined in power, and the story of the rise of the Mahratta power in the eighteenth century is the story of the line of Brahman ministers who are known as the Peshwas. Balaji, the first Peshwa, was called to Delhi in 1718 to support the Syud brothers during the reign of Emperor Farokh Shir, and Balaji obtained three grants from Delhi which may be considered the foundation stone of the great fabric of Mahratta power in India. The first grant conceded to the Mahrattas the right of *Chauth*, or a fourth share of the revenues of the Deccan and Southern India, including Haidarabad, the Karnatic, and Mysore. The second grant conceded the right of *Sardesmukhi*, or a ten per cent. share over and above the fourth share mentioned above. The third grant was still more important, and recognised the right of *Swa-raj*, or the entire sovereignty of the Mahrattas over Puna and fifteen other districts. Thus, within eleven years after the death of Aurangzeb, the house of Delhi recognised the sovereign rights of the Mahrattas in their own country, as well as the right to levy contributions from all other states to the south of the Nurbada river.

Baji Rao, Peshwa, 1720 to 1740.—Baji Rao succeeded

his father as Peshwa in 1720, and was fired by a lofty ambition to establish Mahratta power in Northern India, as it had been established in the Deccan and Southern India. Referring to the decline of the Moghal power in Delhi, he said, "Let us strike the withered trunk, and the branches will fall off themselves." He established his claim to the *Chauth* and *Sardesmukhi* in Gujrat, conquered Malwa and Bundelkhand, and appeared before Delhi in 1737. He also took Bassein from the Portuguese in 1739, and died in 1740 after placing the power of the Mahrattas on a firm and secure basis.

Five Mahratta Powers.—While the Peshwa was considered the head of the Mahratta confederacy, other Mahratta powers were rising into importance. Malhar Rao Holkar was a commander under Baji Rao, and founded the ruling house of Indore. Ranaji Sindia also served Baji Rao in a humble capacity, and was the founder of the house of Gwalior. Pilaji Gaekwar, who led troops under Baji Rao, founded the house of Baroda. Raghuji Bhonsla also rose in power about this time, and founded the house of Nagpur. It is necessary to bear in mind the history of these separate Mahratta states, which in course of time became virtually independent of the Peshwa. The power of the Peshwa is now extinct, but the houses of Indore, Gwalior, and Baroda are still ruling powers in India, and the house of Nagpur continued to be a ruling power till 1853.

Balaji Baji Rao, Peshwa, 1740 to 1761.—Balaji Baji Rao succeeded his father, Baji Rao, in 1740, and the Mahrattas rose to the zenith of their power during his administration. Raghuji Bhonsla of Nagpur repeatedly invaded Bengal, and compelled the old Nawab, Ali Vardi Khan, to cede Orissa to the Mahrattas in 1751, and to make a formal grant of the *Chauth* or quarter revenue of

Bengal and Behar. And in Northern India also the Peshwa obtained a promise of the *Chauth* of the imperial revenues. The frequent invasions of the Mahrattas in Bengal and in Northern India caused much harassment and misery to the people. In their own districts, however, where the Mahrattas had established a settled rule, the administration was firm and careful, and the people enjoyed prosperity and peace.

The last year of Balaji Baji Rao's administration was clouded by a great disaster. Ghazi-ud-din, a son of Asaf Jah of the Deccan, was trying to defend Northern India against Ahmad Shah Durani of Kabul, and called the Mahrattas to his aid. The Mahrattas came with 70,000 paid horse, beside a vast body of followers, while Ahmad Shah advanced with 49,000 Afghans and 51,000 Indian troops. A great battle was fought, which is known as the third battle of Panipat, and the Mahrattas were defeated with great slaughter. The Mahratta commander was slain, Malhar Rao Holkar escaped by flight, and Mahdaji Sindia (son of Ranaji) was lamed for life. The power of the Peshwas in Northern India was destroyed for ever by this defeat, but the power of the Mahratta confederacy was not crushed. On the contrary, during the disorder and dissensions which followed, the house of Sindia succeeded in securing a larger share of influence and power than the Mahrattas had ever secured before in Northern India.

Madhu Rao I., Peshwa, 1761 to 1772.—Balaji Baji Rao never recovered from the shock of the great defeat, and died in 1761, and was succeeded by his son, Madhu Rao. Madhu Rao watched with concern the rising power of Haidar Ali in Mysore, and entered that country in 1764 with a large army. Haidar Ali, with all his ability and skill, was no match for the Mahrattas, and was com-

pelled after two wars to agree to a humiliating peace and to restore all Mahratta possessions.

In Northern India, Mahdaji Sindia restored the power of the Mahrattas after the disastrous battle of Panipat. He placed the titular emperor on the throne of Delhi, and remained virtually master of the surrounding districts.

In Central India the house of Holkar consolidated its power. Malhar Rao died in 1767, and his son's widow, the celebrated Ahalya Bai, carried on the administration with an ability, intelligence, and benevolence towards her subjects, which have made her name a household word among all Hindus. She brought peace and prosperity to the state, and transformed Indore into a large and flourishing city.

In the Deccan, the administration of the country directly subject to the Peshwa was carried on by the able and venerable Rama Sastri. His integrity was incorruptible, his habits simple and virtuous, the methods of his rule were able, and the decisions of his Panchyets were considered precedents in India. The excellent civil administration which he organised and superintended attest to the administrative capacity of his nation and race.

Mahratta Administration.—The revenue was collected by officers called Mamlatdars, who resided in their own districts, and superintended the administration of civil and criminal justice. Except in the capital of Poona, the people were generally left to look after their own concerns in villages, to preserve order and peace, and to adjudge civil disputes. Civil cases were decided by Panchyets, and the criminal laws were mild. The actual revenue of the Mahratta empire at the time of Madhu Rao's death, including the jaigirs of Holkar and Sindia, the Bhonsla and the Gaekwar, and including also tributes and contributions, was estimated at over seven *krors*. Out of this, less than three *krors* was under the direct control of the Peshwa.

The ordinary army of the Peshwa was 50,000 good horse, while the total Mahratta army, including that of Sindia and Holkar, the Bhonsla and the Gaekwar, exceeded 100,000.[1]

Narayan Rao, Raghunath Rao, and Madhu Rao II., Peshwas, 1772 to 1795.—The power of the Peshwas declined after the death of Mahdu Rao I. Narayan Rao was assassinated after a short reign. Raghunath Rao, a brother of the third Peshwa, Balaji Baji Rao, now assumed the title of Peshwa, while a strong party in the state supported the claim of the posthumous child of Narayan Rao, who was set up as Peshwa Madhu Rao II. Raghunath Rao sought help from the English, and signed the treaty of Surat in 1775, agreeing to cede Salsette and Bassein to that power. The result was what is known in Indian history as the *First Mahratta War* with the English, of which we shall say something in tracing the rise of British power in India. The war was fruitless; Raghunath failed to be a Peshwa and retired as a pensioner; but Salsette and Elephanta and two other islands were retained by the English by the treaty of Salbye concluded in 1782.

In Mysore the English waged three wars with Haidar Ali and his son Tipu, which will be narrated in the proper place. The last war ended in the death of Tipu and the restoration of Mysore to the old Hindu royal house.

In Northern India the influence of Mahdaji Sindia was undisputed. He had a fine body of infantry disciplined by a French officer, De Boigne; and the titular emperor, Shah Alam, entrusted the provinces of Delhi and Agra to his management in 1784. Golam Kadir, a notorious and cruel adventurer, seized Delhi for a time, put out the eyes of the titular emperor, and disgraced his family. But Golam Kadir was pursued and killed, Mahdaji regained his power,

[1] See Grant Duff's *History of the Mahrattas*, chapter xxiii.

placed Shah Alam on the throne once more, and remained virtually master of Northern India till his death in 1794. He was succeeded by his adopted son, Daulat Rao Sindia.

At Indore, the able and virtuous Ahalya Bai closed her brilliant administration, and died in 1795. At Nagpur, Raghuji Bhonsla succeeded his father in 1788, and ruled over the extensive tract of country extending to Orissa on the eastern coast. At Baroda, Govind Rao succeeded as Gaekwar in 1793 after the death of his younger brother, who had usurped the rank.

Baji Rao II., last Peshwa, 1795 to 1818.—The young Peshwa, Madhu Rao II., resented the restraint under which he was kept by his minister, the celebrated Nana Furnavez, and committed suicide. He was succeeded by Baji Rao II., son of Raghunath Rao, who had vainly tried to become a Peshwa, as we have seen before. There were frequent dissensions among the Mahrattas, and Baji Rao, like his father, sought the help of the English. In 1802 he concluded the treaty of Bassein, by which he agreed to keep a British "subsidiary" force within his country, and ceded some territory for the maintenance of the force. The other Mahratta powers were taken aback by this introduction of British influence, and the consequence was the *Second Mahratta War*, which will be narrated in the proper place. It was this second Mahratta war which made the English the supreme power in India; they took Delhi and Agra in Northern India, broke the power of the Mahrattas in the Deccan, wrested and retained Orissa for themselves, and conquered and ceded Berar to the Nizam of the Deccan.

Baji Rao still dreamed of freeing himself from British control, and his rash attempts led to what is known as the *Third Mahratta War* in 1717-18. The war was soon

over, the title of Peshwa was extinguished, his possessions were taken over by the English and formed the Bombay Presidency, and Baji Rao retired as a pensioner.

The four subordinate Mahratta houses, Sindia and Holkar, the Gaekwar and Bhonsla, still continued, however, to rule in their respective states, and three of the houses continue to rule their states to the present day.

CHAPTER XII.

RISE OF BRITISH POWER, A.D. 1744 TO 1772.

Trade with India. Alexandria, Constantinople, and Venice.—Trade with India has always been a source of profit and wealth to European nations from the remote past. The Roman empire carried on this lucrative trade for over a thousand years, first through Alexandria and then through Constantinople, and the last-named place was the centre of Eastern trade during the ninth and tenth centuries after Christ. As the Roman empire declined, the trade was taken up by Venice, and the Venitians became a great maritime power, and the principal vendors of Eastern commodities in the markets of Europe.

The Portuguese.—A new route to India round the Cape of Good Hope was discovered by Vasco de Gama, a Portuguese navigator, in 1498, and from that time Venice declined, and Portugal rose as a great maritime and trading power. The great Albuquerque seized Goa in 1510, and sailing round Ceylon, captured Malacca, and opened a trade with Siam and the Spice Islands. Returning westwards, he took Ormuz in the Persian Gulf, then considered the proudest seaport in Asia. Not many years after his death the Portuguese established themselves at Hugli in Bengal and at Diu on the West Coast, and other settlements followed in quick succession. From the Cape of Good Hope to China, an extent of 12,000 miles of sea-

coast, all the most important trade marts were owned by them; Mozambique, Muscat, and Ormuz, Goa, Diu, and Cochin, Madras, Masalipatam, and settlements in Bengal, Malacca, and the Spice Islands, all belonged to them in the sixteenth century. But when Portugal itself was conquered by Spain, and when the Dutch shook off the Spanish yoke and rose as a maritime power, the Eastern trade and Eastern possessions passed from the Portuguese to the Dutch.

The Dutch.—In 1602 the Dutch East India Company was formed; in 1619 the Dutch founded Batavia in Java; and in 1623 they compelled the English to leave the Indian Archipelago after the massacre of Amboyna. They then occupied Formosa, conquered Malacca from the Portuguese, and in 1651 founded a colony at the Cape of Good Hope. They established a factory on the Coromandel coast, expelled the Portuguese from Ceylon and the Malabar coast, and about the close of the seventeenth century they were the greatest European power in Asia. Trade with the East greatly added to the resources and power of Holland in Europe, and for a time Holland struggled, not unsuccessfully, with England for supremacy on the sea. But in the eighteenth century the power of the Dutch declined with her trade in the East, and the English and the French contended for the mastery of India.

The French.—The French East India Company was formed in 1604, and French factories were established at Surat in 1664, at Pondicherry in 1673, and at Chandranagar in 1688.

The English.—The English East India Company was founded in 1600 with a capital of £70,000. After an ineffectual struggle with the Dutch in the Indian Archipelago, the English turned their attention to India itself. They built Fort St. George at Madras in 1639, bought the island of Bombay from King Charles II., and removed

their factories to that place from Surat in 1687, and made their Bengal headquarters at Calcutta in 1700.

The Importance of the Indian Trade to European Powers.—The great maritime power of Holland in the seventeenth century, resting on her Asiatic trade and possessions, convinced Englishmen and Frenchmen of the importance of the Eastern trade. The celebrated Leibnitz advised Louis XIV., King of France, in 1672, to seize Egypt as a stepping stone to a great Asiatic dominion; and Sir William Davenant wrote in England that whatever country was in full possession of the East Indian trade would *give law to all the commercial world.* The truth of these views has now been verified; and England's possession of India adds vastly to her resources, and enables her to take rank as the first commercial power in the world.

First Karnatic War.—The struggle for the possession of India between the English and the French virtually began in 1744. A war broke out in Europe in that year between these two nations, and an English fleet appeared off Pondicherry. Dupleix, the Director-General of the French Company, sought the protection of the Nawab of Karnatic, and the English suspended the meditated attack. Next year a French fleet appeared under Labourdonnais, and Madras was taken by the French. Labourdonnais soon after left India, and Dupleix declined to restore Madras to the English according to the conditions of the capitulation. The Nawab of Karnatic now sided with the English, and sent an army of 10,000 men to capture Madras from the French, but the army was beaten back by a few hundred Sepoys disciplined by the French. The two important discoveries for conquering India, says James Mill, viz., the weakness of Indian armies against European discipline, and the facility of imparting that discipline to Indian Sepoys, were both made by the French.

The French now invested the English possession of Fort St. David, but failed to take the place. The English in their turn invested Pondicherry and failed. The peace of Aix-la-Chapelle, concluded in Europe; terminated the war in India, and Madras was restored to the English.

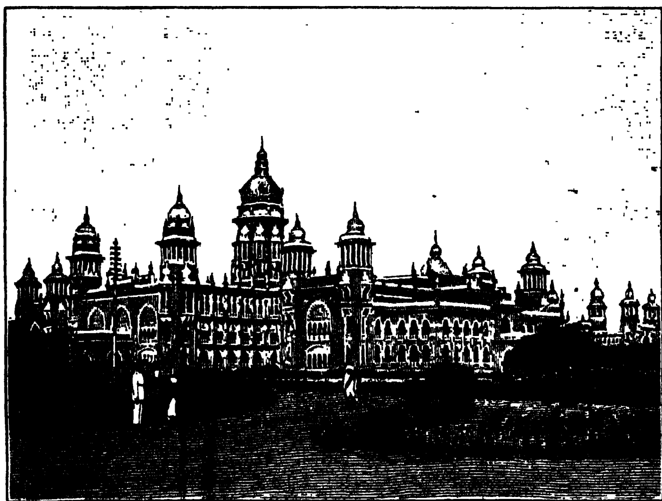
Dupleix.—The Director-General of the French Company now formed ambitious schemes for establishing French power in India. There was a dispute about succession in the Deccan; Dupleix sided with one of the claimants, Salabat, and made him the Nizam. Similarly there was a dispute about succession in the Karnatic, and Dupleix supported the claimant, Chanda Saheb, while his rival, Muhammad Ali, was closely invested at Trichinopoly.

Clive. Second Karnatic War.—The English tried to recover their influence in the Karnatic by supporting Muhammad Ali, and the genius of Clive hit on a bold plan to effect this purpose. While Muhammad Ali was still invested at Trichinopoly, Captain Clive with 200 Europeans and 300 Sepoys marched against Arcot, the capital of the Karnatic, and took it without any resistance in 1751. The enemy then came and besieged Arcot which was valiantly and successfully defended by Clive, while the siege of Trichinopoly failed and Chanda Saheb was killed. Muhammad Ali thus became the Nawab, and British influence was supreme in the Karnatic, while the French remained supreme in the Deccan. The French obtained the sea coast known as the Northern Circars from the Nizam of the Deccan as the price of their help and support.

Third Karnatic War.—A fresh war broke out in Europe between England and France, and Count de Lally was sent out as Governor-General of the French possessions in India. Lally took Fort St. David from the English, and made preparations to invest Madras. With this object he unwisely called to his aid the French officer, M. Bussy, who

had so ably and successfully maintained French power and influence in the Deccan. Bussy came, and the result was the fall of the French power in the Deccan. Clive, who was then in Bengal, sent Colonel Forde, who drove the French out of the Northern Circars.

In December, 1758, Lally took the town of Madras and laid siege to the fort. The attempt failed, and the siege was



THE NEW LAW COURTS, MADRAS.

raised in February, 1759, on the arrival of an English fleet. In 1760 Lally was defeated by Colonel Coote at the battle of Wandewash, and Colonel Coote then laid siege to Pondicherry and took it in 1761.

The Peace of Paris was concluded in Europe in 1763, and Pondicherry and a few other places were restored to the French, but they never regained their lost influence and power in India. "We are therefore entitled," writes Sir Alfred Lyall, "to fix on the Peace of Paris in 1763 as the

true date after which the maritime powers of Europe finally withdrew from all serious rivalry, either in commerce or conquest, with England in India."

Clive in Bengal. Battle of Plassy.—We must go back a few years to trace the rise of the British power in Bengal. Suraj-ud-Daula, who had succeeded as Nawab of Bengal in 1756, attacked the English fort at Calcutta in the same year and took it. Then followed what is known as the tragedy of the Black Hole. The English prisoners, 146 in number, were confined in a small and ill-ventilated room during a hot summer night, and their sufferings were so great that 123 died, and only 23 were found alive in the morning.

In the following year, Clive and Admiral Watson came with fresh troops to Bengal, and recovered Calcutta. A peace was made with Suraj-ud-Daula, and Chandranagar was captured from the French. Clive then entered into a conspiracy with Mir Jafar, the pay-master of the Nawab's forces; and when everything was ready, Clive marched with 750 British troops and 2350 Sepoys against the Nawab. Suraj-ud-Daula's large army made but a poor fight at the battle of Plassy, and Mir Jafar remained inactive during the day. When in the end, Clive decided to attack the enemy, they fled without waiting for the attack. And thus, says James Mill, "the English determined the fate of a great kingdom and of thirty millions of people with the loss of 20 Europeans killed and wounded, of 16 Sepoys killed, and only 36 wounded." Suraj-ud-Daula was deposed, and was shortly afterwards killed by Mir Jafar's son, and Mir Jafar was made Nawab. Clive and the members of the English Council received handsome rewards from the Murshedabad treasury, and the East India Company obtained Zamindari rights over the district of the Twenty-four Perganahs.

In 1758 Clive was appointed Governor of the Company's

settlements in Bengal. Shah Alam, son of the Emperor of Delhi, came to establish his rights over Bengal, but was without troops or resources, and ultimately retired on receiving 500 gold mohurs from Clive. Shortly afterwards the Northern Circars was taken from the French by Colonel Forde, as has been stated before, the Dutch power was also demolished in Bengal, and Clive sailed for Europe in 1760 after placing British influence and power on a firm basis in that province.

Mir Jafar and Mir Kasim.—During the five years of Clive's absence from India, 1760 to 1765, the affairs of the East India Company were in incapable hands in India, and there was much suffering among the people. Mir Jafar made a poor ruler and was set aside, and Mir Kasim was set on the throne. He paid off the arrears due to the English, and ceded the districts of Burdwan, Midnapur, and Chittagong to the Company. Shah Alam, now titular Emperor of Delhi, once more invaded Behar, but was defeated by Major Carnac and Mir Kasim, and at last recognised Mir Kasim as Nawab of Bengal, Behar, and Orissa.

Difficulties now arose between Mir Kasim and the Company's servants The Company was exempted from those transit duties which other traders had to pay, and the Company's servants began to trade on their own account, claiming the same exemption, and securing vast profits for themselves. More than this, the Indian agents of the Company traded all through Bengal, claiming this exemption, and every Gomashta, who hired the Company's dastak or hoisted the Company's flag, cheated the revenue, and ruined the traders of Bengal.

Mir Kasim was a strong man and an able ruler. After vainly protesting against these abuses, he abolished all transit duties, to place his subjects on an equal footing

with the Company's servants. It was a just and vigorous measure, and was strongly supported by Warren Hastings. "The Nawab," he said, "has granted a boon to his subjects; and there are no grounds for demanding that a sovereign prince should withdraw such a boon, or for threatening him with war in the event of a refusal." But the Company's servants were unreasonable.

War with Mir Kasim. Mir Jafar and his Son.—In May, 1763, a boat with 500 matchlocks for the Company's factory at Patna arrived at Monghyr. The Nawab refused to allow the boat to pass, and detained Mr. Hay as hostage. On this Mr. Ellis attacked and took the city of Patna.

The Nawab's troops recovered Patna, and made the English garrison prisoners, and the English factory of Kasim-bazar was also taken.

Major Adams with 3000 troops met and defeated the Nawab at Gheria, and then invested his camp at Uday Nala. After a month the well-defended post was carried. Mir Kasim became furious when Major Adams took Monghyr, and threatened to put his English prisoners at Patna to death if the Major advanced further. The English advanced, and the prisoners were cruelly massacred at Patna. This inhuman act hastened the fall of Mir Kasim; the English took Patna, and Mir Kasim left his dominions and sought refuge with the Nawab of Oudh.

In 1764 Major Hector Monro defeated the Nawab of Oudh at Buxar, and again at Kalpi. The Nawab of Oudh now surrendered himself to the English, and Mir Kasim fled to the North-West and died in obscurity. Mir Jafar was now once more made Nawab, but died in 1765, and a son of his, Najim-ud-Dawla, was then set up as Nawab. Clive (now Lord Clive) returned to

India in this year, and endeavoured to restore order and good government.

Clive's Reforms. E. I. Company as Dewan.—Clive went to Allahabad to meet the titular Emperor of Delhi and the Nawab of Oudh. Oudh was restored to the Nawab, and he ceded Allahabad and Kora to the Emperor. And the Emperor made the East India Company the Dewan of Bengal, Behar, and Orissa on payment of an annual tribute of 26 lakhs of rupees. By this arrangement the Nawab of Bengal was left in charge of law, justice, and police; and the Company as Dewan of Bengal were to collect the revenues, pay the Nawab and his officials, send the stipulated tribute to the Emperor, and take the surplus as their own profit.

Clive also tried to enforce the Company's orders prohibiting their servants from receiving presents or engaging in private trade. His endeavours, however, did not altogether succeed; private trade in salt, betel-nut, and tobacco was still permitted to them; and this trade was not closed till after Clive's departure.

There was also a mutiny among the European officers of the Company's troops which was quelled by Clive with his usual vigour, and he then left India for the last time in 1767. He had come out to India in 1744, and in twenty-three years had built up an empire for England in the East. But the last years of his life were embittered by the censure of his critics and the attacks of his enemies. An enquiry which was held in Parliament after the famine in Bengal of 1770-1771 resulted in some reflections on Clive's acts in India; the use of opium to which he had become addicted clouded his reason; and he committed suicide in 1774, seven years after his retirement from India.

Famine of 1770-1771.—The division of administrative duties which Lord Clive had organised did not succeed.

The revenues of Bengal being assigned to the Company, the Nawab's officials, entrusted with the administration of law and justice, did not feel the responsibilities of real rulers. On the other hand, the Company's servants considered the Nawab responsible for administration, and employed themselves only in the collection of revenue. Administration was ruined under this dual system, and the people suffered. Revenue and trade declined with the increasing poverty of the people, and a famine occurred in 1770-1771, which swept away one-third of the population of Bengal. Villages relapsed into jungle, and cultivated tracts became the home of wild animals.

First Mysore War—In the very year in which Lord Clive left Bengal, troubles began in Mysore. The English had unwisely formed an alliance with the Mahrattas and the Nizam of the Deccan against Haidar Ali of Mysore. Haidar Ali, however, submitted to the terms of peace imposed by Madhu Rao and made peace with the Mahrattas in 1767, he also won over the Nizam of the Deccan; and the English thus found themselves alone, and at war with the greatest warrior of Southern India.

The war proceeded languidly at first. The British army occupied places on the western side of Mysore, but these were rapidly recovered by Haidar Ali. In the eastern direction, Haidar Ali suddenly descended on the plains, made a rapid sweep of 130 miles in four days, and appeared within five miles of Madras. The Council of Madras was struck with panic, and a treaty of peace was concluded with the ruler of Mysore in 1769. Both parties retained the possessions as before the war, and a defensive alliance was formed.

Having concluded peace with the English, Haidar Ali once more turned against the Mahrattas. He was unable, however, to beat back these desultory raiders, and again

submitted to a humiliating peace, restoring all his conquests, as has been stated in the last chapter. The English had not rendered Haidar any assistance in this war, in spite of the defensive treaty, and this omission was deeply resented by the Mysore ruler.

CHAPTER XIII.

EXPANSION OF BRITISH POWER, A.D. 1772 TO 1805.

Regulating Act of 1773. Warren Hastings.—In 1772 Warren Hastings was appointed Governor of Bengal, and in the following year Parliament passed the famous Regulating Act which gave a parliamentary title to the administration of India by the Company. The government of Bengal, Behar, and Orissa was vested by this Act in a Governor-General and four councillors. Bombay and Madras were placed under the control of the Governor-General, and a Supreme Court consisting of a chief-justice and three other judges was established in Calcutta. Warren Hastings, the Governor of Bengal, took his seat as the Governor-General of India under this new Act in 1774.

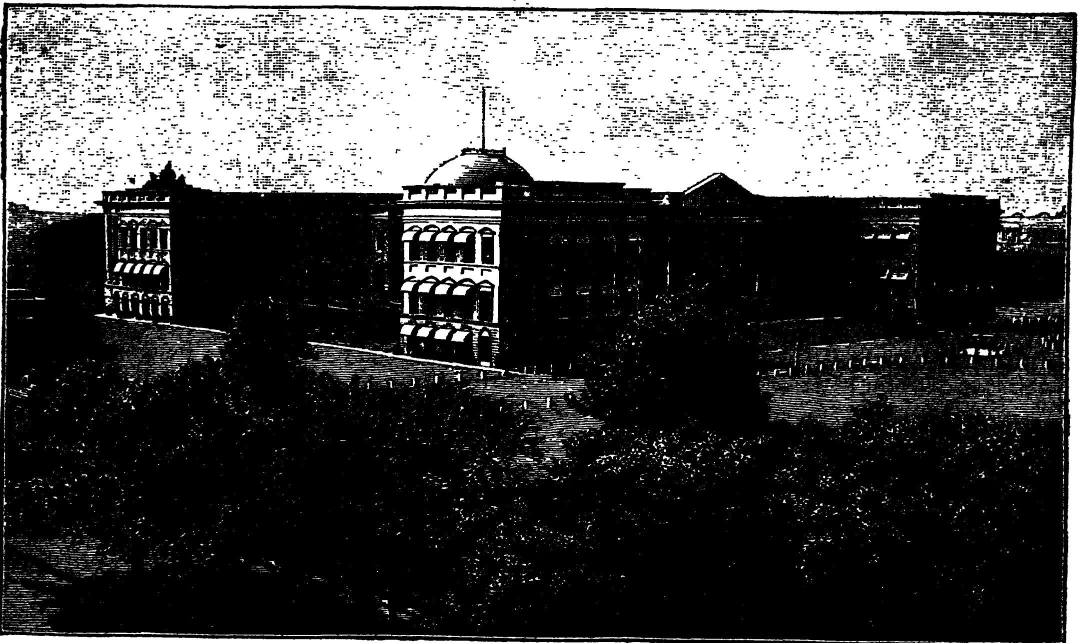
Administrative Changes.—Before proceeding to an account of the wars of Warren Hastings with the Mahrattas and with Mysore, it is necessary to summarise the great changes which were introduced by him in the civil administration. The dual system of administration which had been introduced by Clive had failed, and Hastings changed it altogether. He appointed a European collector in each district, and placed in his hands the work of the collection of revenues. He also made the collector the civil and criminal judge within his district. The powers which the Zemindars had exercised so long to punish crime and preserve order within their estates were abolished, and

police powers were entrusted to police officers. Two Courts of Appeal were established in Calcutta—the Sadar Dewani Adalat for civil cases, and the Sadar Nizamat Adalat for criminal cases. A central office of revenue was also established in Calcutta, called the Board of Revenue, and consisting of European officials. The arrangements made for the collection of land revenue by sale of estates for default were severe, and many old estates were sold.

Financial Difficulties.—Hastings was hampered in his administration by financial difficulties. He stopped the stipulated tribute of twenty-six lakhs of rupees to the titular Emperor on the ground that the Emperor was no longer his own master, but was under the power of the Mahrattas. He reduced the stipulated pension to the Nawab of Murshedabad to one-half. And he sold Allahabad and Kora, which had been ceded to the Emperor in 1765, to the Nawab of Oudh for fifty lakhs.

Rohillas.—Differences had arisen between the Nawab of Oudh and the Rohillas, and the former asked Hastings for an English brigade to quell his turbulent neighbours, and consented to pay forty lakhs besides expenses. British forces were accordingly lent, the Rohillas were crushed in battle in 1774, and Rohilkhand was annexed to Oudh.

The Governor-General's Council.—Hastings became Governor-General in 1774, as stated before, and his difficulties increased with this promotion. The new Council, formed under the Regulating Act, had five members. The Governor-General was the president; Barwell, a servant of the Company, supported him, but the three new councillors, Clavering, Monson, and Francis were generally opposed to him. Thus there were frequent dissensions in the Council, and serious charges of corruption were brought against Hastings himself. Raja Nanda Kumar brought some specific charges against the Governor-General, but he was suddenly



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arrested for forgery, and tried and condemned to be hanged by Sir Elijah Impey the new Chief-Justice of Bengal. The execution of Nanda Kumar in 1775 stopped any further charges being brought against Hastings; and after the death of Monson the Governor-General once more became supreme in his Council.

First Mahratta War.—Affairs in the west of India now engaged the attention of the Governor-General. We have stated before that Raghunath Rao concluded the treaty of Surat with the English in 1775, agreeing to cede Salsette and Bassein in return for British help to secure for himself the post of the Peshwa. Hastings disapproved of this treaty, and sent Colonel Upton from Bengal who concluded the treaty of Purandar in 1776; and the English withdrew from the side of Raghunath, but retained Salsette and Bassein. But the Court of Directors approved of the treaty of Surat, so that it was ultimately decided to continue the war.

The Bombay army advanced towards Poona, but was faced by a large Mahratta force. A retreat before a Mahratta army was considered difficult, and the enterprise ended with the convention of Wargaon, by which the British promised to restore their recent conquests. This action was condemned, the commanders were dismissed, and Hastings sent Goddard from Bengal to prosecute the war. Goddard took Ahmadabad, Captain Popham distinguished himself by taking the hill-fort of Gwalior, and the war was at last concluded by the treaty of Salbai in 1782. Madhu Rao II. was recognised as Peshwa, Raghunath Rao retired on an allowance, and Salsette and some other islands were retained by the British.

Second Mysore War.—In the meantime a fresh war had broken out with Haidar Ali in Mysore. The British intended to invade the French settlement of Mahé

on the west coast, but Haidar Ali protested, and urged that the territory round Mahé was his possession. The protest was disregarded and Mahé was taken, and this along with other causes led to the war.

In 1780 Haidar Ali descended on the plains with a vast army. Sir Hector Monro, the victor of the battle of Buxar, was then at Conjeveram, and Colonel Baillie tried to join him with his detachment. Haidar Ali threw his whole army between the two English armies, and attacked and destroyed Baillie's detachment of 4000 men.

Hastings sent Sir Eyre Coote, the victor of Wandewash, to Madras to retrieve the disaster. Sir Eyre Coote defeated Haidar Ali in three engagements—at Porto Novo, Polilloor, and Sholinghar—but Haidar Ali's strength was not yet broken. His troops surrounded Colonel Brathwaite's detachment, and destroyed or made prisoners all his troops.

The last action between Haidar Ali and Sir Eyre Coote was fought at Arnee, and Haidar retired as the British advanced. Sir Eyre Coote, now an aged man, set sail for Bengal in September, 1782, and died on his return to Madras in the following April. Haidar Ali died in December, 1782.

Tipu Sultan, the son of Haidar Ali, had still a splendid army of 88,000 men, and turned towards the west. But he was weakened by the peace which was concluded in Europe between England and France, and which stopped their wars in India. Tipu surrounded General Mathews and compelled him to capitulate, and a peace was then concluded in 1783, by which both parties retained their former possessions.

Raja of Benares and the Begams of Oudh.—Hastings was greatly in need of funds in consequence of these wars. He exacted from the Raja of Benares contributions over and above the fixed annual tribute, required

him to keep a body of cavalry for the British government, and at last raised his demand to half a million. He came to Benares, arrested the Raja, and placed him in custody. The people of Benares rose and killed the British troops, and Hastings escaped to Chunar. Raja Chait Sinha was deposed, his nephew was installed in his place, and the tribute was doubled.

The Nawab of Oudh was called upon by Hastings to pay up the arrears due from him, and he pleaded inability to pay unless the treasures in the hands of his mother and his grandmother were placed in his hands. The Begams were accordingly put under restraint, their officers were arrested and put in irons, and over a million sterling was extorted.

Impeachment.—In 1785 Warren Hastings resigned his office and returned to England, and he was impeached by the House of Commons before the Lords for his arbitrary acts in India. The greatest orator and the most sagacious political thinker of his generation, Edmund Burke, undertook the task, and the celebrated impeachment of Warren Hastings is a part of English history. The proceedings, however, dragged on for seven years, and a verdict of "Not Guilty" was given by the Lords on all the charges. The verdict of the House of Commons was, however, never withdrawn; and Warren Hastings, who led a retired life at Daylesford till his death in 1818, never obtained the peerage or any office of trust under the Crown.

Pitt's India Bill. Lord Cornwallis.—On the 13th August, 1784, Mr. Pitt's Bill for the Better Government of India was passed, and for the first time placed the Company's administration of India under the control of the Crown. All civil, military, and revenue affairs of the Company were placed under the superintendence of six Commissioners appointed by the Crown. Lord Cornwallis,

a nobleman of high character and abilities, was sent out as Governor-General of India, and during his administration of eight years he fulfilled the high expectations which had been formed.

Reforms in Administration.—Lord Cornwallis abolished the private and irregular gains which the Company's servants used to make from various sources, and he persuaded the Company to pay its servants adequate salaries. He limited the powers of the district collectors to revenue work only, and appointed magistrates and judges to perform judicial work. He established four Provincial Appellate Courts between the District Courts and the Sadar Courts, and he virtually founded the Civil Service of India as it exists to-day. In the matter of obtaining adequate co-operation from the qualified natives of India in the administration, much however was left undone.

Third Mysore War.—Tipu Sultan, now ruler of Mysore, was eager to extend his power and possessions, and attacked Travancore which was under British protectorate; and this led to another war with Mysore. General Meadows began the war in 1790, but could not effect much; and in the following year Lord Cornwallis himself came to Madras and undertook the operations of war. He forced his way to Seringapatam, the capital of Mysore, in 1792, and besieged the town. Further resistance was hopeless, and Tipu Sultan sued for peace and concluded a treaty by surrendering half his territory. The British obtained Calicut and Coorg to the west, as well as some tracts of country to the east; while their allies, the Nizam and the Mahrattas, also obtained additions to their dominions.

Permanent Settlement of Bengal.—But the act for which the name of Lord Cornwallis is gratefully remembered

in India is the *Permanent Settlement* of the land revenues of Bengal. Warren Hastings had allowed the Bengal Zemindars to hold leases for five years, and had sold their estates on default of payment, and this harsh system had ruined many old houses and caused much misery to the people. Lord Cornwallis held that the best means to secure the prosperity of the people was to fix the land revenue once for ever, and to let the people derive all the advantage of future extensions of cultivation. The assessment was heavy, being two *krors* and sixty-eight *lakhs* of rupees; but this assessment was fixed for ever by the Regulation of 1793. Cultivation has extended in Bengal since that date, and has added to the prosperity of the agricultural people.

Sir John Shore. Renewal of Charter.—Mr. Shore, the real author of the Permanent Settlement, succeeded Lord Cornwallis as Governor-General in 1793 as Sir John Shore. Indian affairs were discussed in Parliament in this year on the occasion of the renewal of the Company's Charter. All the main provisions of Mr. Pitt's India Bill were maintained, but as traders the East India Company were now required to provide 3000 tons of shipping to other merchants trading with the East. This was the first attack on the Company's monopoly.

Lord Wellesley.—After a peaceful administration of five years, Sir John Shore left India and was made a peer as Lord Teignmouth, and was succeeded by Lord Mornington, better known by his subsequent title of Marquis of Wellesley. The European nations were now involved in long and disastrous wars with Napoleon Bonaparte, and in India also Lord Wellesley entered into many wars to extend and consolidate the British power.

Fourth Mysore War.—Tipu Sultan had opened negotiations with the French, and Lord Wellesley declared

war against Mysore. General Harris, accompanied by the Governor-General's brother, Arthur Wellesley (afterwards the famous Duke of Wellington), entered Mysore in 1799, and took Seringapatam. Tipu Sultan made a gallant fight, and fell defending his capital. Large portions of the Mysore kingdom were annexed by the British and the Nizam; and the remainder was made into a kingdom, and a boy of the old Hindu royal house was placed on the throne.

Subsidiary Alliance with the Deccan.—A treaty of peace was concluded with the Nizam of the Deccan. He undertook to pay a subsidy for the maintenance of a British force in his dominions for the support of his authority, and the new tract of country recently annexed from Mysore was made over to the British in lieu of this annual subsidy. This is what is known as a "subsidiary alliance"; and Lord Wellesley's great object was to establish British power and influence by forming such subsidiary alliances with all the great powers and potentates of India. The Mahrattas declined to enter into such an alliance.

Annexation of Small States.—The Nawab of Surát died in 1799; Lord Wellesley induced his brother to retire on pension, and annexed the state. The Raja of Tanjore was also set aside; and his brother resigned all powers to the British and retired on pension. The Nawab of Karnatic died in 1801, and his successor declined to abdicate his powers; another prince was set up in his place, and he retired on pension resigning the government to the British. The Nawab of Farakkabad was now about to attain his majority; and he was persuaded to transfer the government to the British power and retire on pension.

Subsidiary Alliance with Oudh.—To the Nawab of Oudh, Lord Wellesley sent two alternative proposals. The Nawab was asked either to make over the civil and military

government of his kingdom to the British, or to enter into a subsidiary alliance and to cede a tract of country for the maintenance of a British force. The Nawab accepted the second proposal with great reluctance, and ceded one half of his territory to the British in 1801.

Five Mahratta Powers.—The Mahrattas were now the only great power in India as rivals of the British. Baji Rao II. had become Peshwa at Poona in 1795, and was the head of the Mahratta confederacy. The Gaekwar ruled at Baroda, and the dominions of Bhonsla extended over Nagpur, Berar, and Orissa. Holkar ruled at Indore, and Sindia was virtually master of Delhi and Northern India.

But dissensions among these Mahratta powers gave Lord Wellesley his opportunity, and Baji Rao II. entered into a subsidiary alliance with him by the treaty of Bassein in 1802. General Wellesley, (afterwards Duke of Wellington,) forthwith repaired to Poona, and Baji Rao was firmly seated on his throne as Peshwa with the help of British troops. Sindia, Holkar, and Bhonsla were taken aback by this arrangement, and another Mahratta war was the consequence.

Second Mahratta War.—The Mahrattas had now given up their desultory method of warfare, and had learnt to concentrate their troops, and this made the task of crushing them easier for General Wellesley. He defeated the troops of Sindia and of Bhonsla in the battle of Assye in 1803, and again met and defeated the army of Bhonsla at Argaon in the same year. Mahratta power in the Deccan was completely broken by these decisive battles, and Bhonsla signed the treaty of Deogaon, giving up Orissa and Berar. The former was retained by the British, and the latter was ceded to the Nizam of the Deccan.

In Northern India, General Lake was equally successful.

He defeated Sindia's troops and triumphantly entered Delhi in 1803, and this year may therefore be taken as the date of the establishment of British ascendancy in India. Lord Lake again defeated Sindia's troops in the battle of Laswari, and Sindia was compelled to sign a treaty of peace in 1803, ceding the country between the Ganges and the Jumna as well as Delhi and Agra to the British.

Holkar had watched the march of events so long, and now turned against the British. He compelled Colonel Monson to make a disastrous retreat to Agra with the loss of all his artillery, but Holkar's army was defeated by General Lake at Deeg. Bharatpur was besieged by the British, but the attempt to storm the place was repulsed. The Raja of Bharatpur thought it wise, however, to conclude peace with the British and to desert Holkar.

Meanwhile the Court of Directors were alarmed at Lord Wellesley's interminable wars, and they sent out Lord Cornwallis in place of Lord Wellesley as Governor-General of India in 1805. Peace was thus once more restored in India.

CHAPTER XIV.

CONSOLIDATION OF BRITISH POWER, A.D. 1805 TO 1835.

Cornwallis and Barlow.—Lord Cornwallis died shortly after his arrival in India as Governor-General for the second time, and Sir John Barlow acted as Governor-General from 1805 to 1807 till the arrival of Lord Minto.

General Lake had concluded peace with Holkar, by which the Rajput states were saved from the aggressions of the Mahrattas. But Sir George Barlow went further in his zeal for non-intervention, and cancelled the protective treaties with the Rajputs. This was an unfortunate mistake, and Rajputana was harassed for a long time by Mahratta invasions.

A mutiny broke out in Madras, owing, it is said, to the Sepoys being compelled to wear a head-dress which they disliked, and Lord William Bentinck was recalled from his post as Governor of Madras. Twenty-two years after, Lord W. Bentinck came out as Governor-General of India, and won distinction and fame as a far-sighted, liberal, and enlightened administrator.

Lord Minto.—Lord Minto was Governor-General from 1807 to 1813, and the principal incident of his administration was the peace concluded with Ranjit Sinha by Metcalfe. The Sutlej river was recognised as the boundary between the Sikh dominions and the states under British protection. Colonel Malcolm was sent to Persia, and

Mountstuart Elphinstone to Afghanistan, to provide against the supposed designs of Napoleon Bonaparte to invade the East. The names of Metcalfe, Malcolm, and Elphinstone are known in Indian history for the high distinction to which they rose in subsequent years, and for their just and sympathetic dealings with the people of India.

Administration.—The system of judicial administration organised by Warren Hastings and Cornwallis failed, because the people of the country had been excluded from a real share in administrative work. Judicial work fell into arrear, and the delay in the disposal of cases virtually amounted to failure of justice. Crimes multiplied, and *dakaiti* increased all over Bengal. The measures adopted for employing secret informers, and arresting men on suspicion, aggravated the evil, and Lord Minto recorded in a despatch of 1810 that *dakaiti* accompanied by murder and cruelties was then prevailing in every part of Bengal. It was then that some of the ablest servants of the Company perceived the necessity of entrusting a larger share of administrative work to the people of India. "In a civilised, populous country like India," wrote Sir Henry Strachey, Judge of Calcutta, "justice can be well dispensed only through the natives themselves."

Renewal of Charter. Lord Hastings.—The feeling against the monopoly of the East India Company had increased in force and volume in England, and when the Company's charter was again renewed in 1813, that monopoly was virtually abolished except in respect of trade in tea with China. Lord Moira, better known by his subsequent title of Marquis of Hastings, came out as Governor-General in 1813, and his attention was drawn to the state of affairs in Nepal.

Nepal War.—Nepal was originally inhabited by Newars, who were Buddhists. In 1767, when Lord Clive

had founded British dominion in Bengal and left India for the last time, a strong and warlike race, the Gurkhas, made themselves masters of Nepal. The Gurkhas gradually extended their conquests on all sides, and at last occupied and annexed two British districts. This led to the Nepal war.

General Gillespie penetrated into Dehra Doon, attacked the fort of Kalanga, but was killed in the attempt. General Martindale succeeded him, and was repulsed at Jaitak. The endeavour made to penetrate into the heart of Nepal from Dehra Doon thus failed, and another attempt made from Saran was equally unsuccessful.

General Ochterlony retrieved these disasters and failures. He took Ramgarh and Bilaspur, and a detachment which he sent took Almora, the capital of Kumaon. The strong fortress of Maloun was then besieged and taken, and the Nepalese authorities saw that further resistance was hopeless. A treaty of peace, ceding all the conquered territories to the British, was concluded.

But a question arose as regards the forests on the lower slopes of the Himalayas, and hostilities were commenced again. Sir David Ochterlony now marched towards Khatmandu, the capital of Nepal, and defeated the Gurkhas in two battles, and the treaty of Segowlie was concluded in 1816 on terms dictated by the British government. But the question of the Terai forests cropped up again, and the Nepalese never altogether surrendered their point. The hill stations of Simla and Naini Tal, Musauri, and Landour are built on the tracts won from Nepal in this war.

Pindari War.—Lord Hastings had now to face a more troublesome foe. During the period of the downfall of the Moghal power and the rise of the Mahrattas, swarms of freebooters, composed of Afghans, Jats, and Mahrattas, multiplied in Central India and offered their services to

any chief who paid them. They were known by the general name of Pindaris, and had become a plague to the country, and they often undertook long plundering expeditions on their own account. Lord Hastings, as representing the paramount power in India, rightly resolved to crush this race of plundering troopers.

It was known that the Mahratta powers secretly favoured the Pindaris, and it was necessary to keep the Mahrattas in check during the Pindari war. The Peshwa Baji Rao II. gave much trouble, and his minister, Trimbakji, murdered the Gaekwar's minister, and then escaped from British custody under circumstances which would be a fit subject for a romance. At last, however, the Peshwa signed the treaty of Poona by which he gave up some territory and undertook to hold no communication with other powers. Daulat Rao Sindia also signed a treaty undertaking not to support the Pindaris. Jaswant Rao Holkar had become insane, and his wife and boy were in trouble, so that no difficulty was expected from that quarter.

Having thus detached the principal Mahratta powers, Lord Hastings drew his fatal circle against the Pindaris. 70,000 troops had advanced from the Deccan and Gujrat and 44,000 from Bengal, forming the largest British army which had ever taken the field in India. The Pindaris were dislodged from their homes and haunts, intercepted in their attempts to escape, and driven back into wilds and jungles by the advancing army. Karim, a notorious chief, surrendered and was allowed to live in peace; Chatu, a still more notorious chief, fled into jungles and was killed by a tiger. The vast Pindari population settled down as peaceful cultivators and labourers, and the invasions of Pindaris were heard of no more.

Third Mahratta War.—Baji Rao II. was an intriguing and restless man all his life. He had secured the throne as

Peshwa by severing himself from other Mahratta chieftains, and forming a subsidiary alliance with the British at the time of Lord Wellesley, and he struggled to throw off the yoke which he had thus imposed on himself. At last, in November, 1817, he threw off all disguise and attacked the British force at Khirki. This was his first and last battle with the British. His attack was repulsed, and he then fled from Poona, and for six months continued his flight and escaped his pursuers.

The other Mahratta powers made common cause with the Peshwa. The Mahratta general of Nagpur attacked the British force at Sitabaldi, but was repulsed and fled. Holkar's troops also shared the feeling of hostility against the British power. They beheaded their queen, Tulasi Bai, who was willing to come to terms, and attacked the British army, but were routed by Sir John Malcolm in the battle of Mehidpur.

Lord Hastings now extinguished the power of the Peshwa and annexed all his dominions, which now form the Bombay Presidency. The fugitive, Baji Rao II., was at last surrounded by the troops of Sir John Malcolm, and surrendered himself to the mercy of the British. He retired on a pension, and was permitted to live at Bithur, near Cawnpur.

Thus ended the rule of the Peshwas in 1818, exactly a hundred years from the date on which the first Peshwa had obtained great and important concessions from Delhi in 1718. The houses of Sindia and Holkar, Gaekwar and Bhonsla, were still permitted to rule in their respective dominions.

Progress of English Education.—The transactions of these wars should not conceal from our eyes the slow but steady progress which the country made in education and culture. Bengal, as the first important acquisition of the

Company, made the greatest progress; the philanthropic David Hare established an English school for the education of Indian boys; the missionaries Carey, Ward, and Marshman established a press at Serampur and published useful works; and the Hindu college was founded in Calcutta in 1817.

Lord Amherst.—Mr. Adam acted as Governor-General for a time until the arrival of Lord Amherst in 1823. The great event of his administration was the first Burmese War.

First Burmese War.—About 1750, when Clive and Dupleix were still struggling for mastery in Southern India, Alompra founded the dynasty of Ava, and one of his sons conquered Arracan, Martaban, and Tenasserim. Under the rule of his successor, the general Bundela annexed Assam and invaded British territory, and the new Governor-General, Lord Amherst, was thus forced into war.

Sir Archibald Campbell arrived at Rangoon in 1824, and in the following year repulsed the attack of Bundela. The Burmese general was killed in a subsequent action, and the British army proceeded towards Ava. The King of Ava thought it wise under the circumstances to conclude peace, paying a large ransom, and ceding Assam, Arracan, and Tenasserim to the British in 1826.

Lord William Bentinck.—Mr. Bayley acted as provisional Governor-General until the arrival of Lord William Bentinck in 1828. Lord Bentinck's administration marks a new epoch in the history of India. The history of his rule is not a history of wars, but of progress and peaceful reforms effected in the interests and for the good of the people of India. The cruel custom of permitting widows to burn themselves on the pyre, after the death of their husbands, had crept in among Hindus in the days of their decline, though it finds no sanction in their ancient scriptures. In 1829 Lord Bentinck passed an Act abolishing

this rite, which is generally known as the *Sati* rite. Lord Bentinck also took strong and effectual measures to suppress the Thugs, a body of hereditary assassins who strangled and robbed travellers.

Administrative Reforms.—But the greatest reform effected by the new Governor-General consisted in admitting the people of the country to a larger share of the administration of their own concerns. As early as 1816, some Regulations recommended by Sir Thomas Munro had been passed in Madras, and virtually transferred the administration of civil justice to Indian judges. Mountstuart Elphinstone was Governor of Bombay from 1819 to 1827, and effected similar reforms in that Presidency, and promulgated a complete code of civil and criminal law. Lord William Bentinck arrived in India the year after Mr. Elphinstone had left that country, and he introduced those reforms in Bengal which Munro and Elphinstone had introduced in Madras and Bombay. Bentinck fixed the powers and emoluments of Indian judges on a liberal and comprehensive scale, and virtually the entire administration of civil justice was entrusted to them. And he appointed Indian deputy collectors to assist European collectors in the revenue administration of the country.

Land Revenue Settlements.—The permanent settlement of the land revenues effected by Lord Cornwallis with the Zemindars of Bengal had been generally approved in England, and hopes were held out that the same arrangement would be adopted in other parts of India. But in Madras, Sir Thomas Munro strongly recommended settlements to be made with the cultivators themselves, and this practice was accordingly adopted in Madras and subsequently in Bombay. The system is known as the *Ryotwari Settlement*, as distinguished from the *Zemindari Settlement* of Bengal. The settlement of the North-Western Provinces was com-

menced in 1833, during the administration of Lord William Bentinck, but was not completed till 1849. The village-community system was found in a more perfect state in the North-West than elsewhere in India, and every village or Mahal was therefore taken as a unit, and the settlement was called the *Mahalwari Settlement.*

Renewal of Charter.—The Charter of the East India Company was again renewed in 1833 on the condition that the Company should give up its trade altogether, and concern itself solely in the work of administration. The North-Western Provinces were formed into a separate government, a Legal Member was added to the Governor-General's Council, and that Council was empowered to pass *Acts* for the whole of India, instead of *Regulations* for Bengal only. And lastly, it was provided at the time of this renewal of the Charter that no native of India "shall, by reason only of his religion, place of birth, descent, colour, or any one of them, be disabled from holding any place, office, or employment."

Mysore and Coorg.—The only disturbances during Lord William Bentinck's rule in India were in Mysore and Coorg. A rebellion broke out in Mysore, and the administration of the country was taken over by the Government of India in 1830. The state was afterwards restored to native rule in 1881, and is at present one of the best governed states in India. At Coorg also the misconduct of the chief compelled British interference, and the state was annexed "in consideration of the unanimous wish of the people."

General Culture.—The people of India look back on the administration of Lord William Bentinck with gratification and pride. Social and literary reforms went hand in hand with the wise and liberal policy of the rulers. Raja Ram Mohan Roy established the *Brahma Somaj* in 1829, and

the poet Iswar Chandra Gupta started his literary journal, *Prabhakar*, in 1830. Macaulay, the most brilliant English writer that has ever come out to India, was the Legal Member of the Governor-General's Council; and he helped the Governor-General to pass an Act recognising English as the official language of India, and fostering English education amongst the people. The students who came out of the Hindu college had their influence on their countrymen, and brought them into closer touch with the Government, and an Elphinstone Institution, established in Bombay in 1834, had the same happy effect. At the same time, the larger employment of qualified Indian gentlemen in responsible posts made the administration more efficient as well as more economical. It was by adopting this wise policy that Lord William Bentinck changed the deficit of a million in the government revenues into a surplus of two millions before he left India in 1835.

CHAPTER XV.

INDIA UNITED UNDER ONE RULE, A.D. 1835 TO 1858.

Liberty of the Press.—Sir Charles Metcalfe acted as Governor-General until the arrival of Lord Auckland, and Metcalfe's administration is memorable for the liberty of the press which he conferred on the country.

Lord Auckland.—Lord Auckland arrived in 1836. During the twenty years of Napoleon Bonoparte's ascendency in Europe, from 1796 to 1815, apprehensions had been felt of a French invasion of India, and had shaped the policy of British rulers. Lord Wellesley's subsidiary alliances and wars, and Lord Minto's negotiations with the Punjab, Afghanistan, and Persia, were to some extent undertaken to prevent a possible French invasion. Those apprehensions ceased with the fall of Bonaparte; but the extension of Russian power and dominions in Asia aroused new apprehensions; and they influenced the policy of British rulers in India during more than sixty years.

First Afghan War.—Dost Muhammad of the Barukzai tribe was the master of Kabul, and Shah Shuja of the Durani house was an exile in India, when Lord Auckland commenced his rule; and Lord Auckland formed the idea of placing Shah Shuja on the throne by British help, and thus extending British influence in Kabul. War was declared against Dost Muhammad in 1838, Kandahar and Ghazni

were taken in 1839, and Shah Shuja was placed on the throne of Kabul. Sir William Macnaghten remained in Kabul as British envoy with a British force.

The people of Afghanistan do not like strangers among them. They rose in 1841, and killed the British envoy. The British force of 4000 troops, with 12,000 camp followers, began a retreat in January, 1842, and were attacked all along the route by the mountaineers, till they all perished from wounds and cold and hunger. Dr. Brydon alone escaped to Jellalabad, and brought news of this overwhelming disaster.

Lord Ellenborough.—Auckland was recalled, and Lord Ellenborough came out as Governor-General in 1842. A British army under Pollock went through the Khybar Pass to Jellalabad and relieved that place. He then defeated the Afghans in battle and reached Kabul. The great bazaar of Kabul was blown up with gunpowder, and acts of retaliation were perpetrated. Dost Muhammad was left ruler of Kabul, and the British retired from the country.

Conquest of Sindh.—The Amirs of Sindh had helped the British in their march to Afghanistan in 1839, but afterwards gave cause of offence. War was declared, the Amirs were defeated by Sir Charles Napier in the battle of Miani in 1843, and Sindh was annexed.

War with Sindia.—There were some disorders in Gwalior, and the formidable army of Sindia was defeated by the British in the battles of Maharajpur and Punnair. Peace was concluded, and the Gwalior army reduced. Ellenborough was recalled in 1844.

Hardinge.—Lord Hardinge, who then came out as Governor-General, found himself face to face with the Sikhs.

History of the Sikhs.—It has been stated in a previous chapter that early in the seventeenth century the

reformer, Nanak, endeavoured to unite Hindus and Mahomedans in the worship of One God; and the sacred work known as the *Granth* is still revered by his followers, the Sikhs. For a long time the Sikhs were a peaceful, religious fraternity, but the unwise persecution of Mahomedan rulers turned them into a martial race. Guru Govind, a contemporary of the intolerant Aurangzeb, formed the Sikhs into a strong military confederacy, and during the first half of the eighteenth century the Sikhs repeatedly rose in arms, and ravaged the possessions of the weak successors of Aurangzeb. The emperors, too, retaliated with cruel severity, and we have seen that Banda, the successor of Guru Govind, was hunted down, tortured, and executed with his followers, by the emperor Farokh Shir.

But the Sikhs were not to be cast down; and the year 1763 marks the commencement of their political power. Ahmad Shah, the victor of the third battle of Panipat, was then master of the Punjab, but in 1763 the Sikhs defeated his governor at Sirhind, and in the following year made themselves masters of the whole country from the Jhelum to the Jumna. Each Sikh chief took possession of a group of villages for himself, and tradition still describes how the victors of 1763 rode day and night, and how each rider "would throw his belt and scabbard, his articles of dress and accoutrement, until he was almost naked, into successive villages, to mark them as his."[1]

Thus the Sikhs became virtual masters of the Punjab about the same time that the British power was established in Madras and in Bengal. For about forty years the British remained supreme in the east, the Sikhs in the west, and Sindia ruled in Northern India. In 1803, as we have seen before, the power of Sindia was crushed in Northern India,

[1] Cuningham's *History of the Sikhs*, chapter iv.

and the British took Delhi and Agra; and then for the first time the British and the Sikhs came in contact.

The whole power of the Sikh community was now centred in the hands of one powerful chief, Ranjit Sinha, and he recognised the unwisdom of entering into a war with the British. In 1806 he entered into a treaty of friendship with the English, and in 1807 another treaty was negotiated by Mr. Metcalfe, as we have seen before. Ranjit Sinha extended his possessions in other directions, and conquered Kashmir, Multan, and Peshawar, but he remained true to his treaty with the British till his death in 1839.

The splendid Sikh army, raised by the genius of Ranjit Sinha, and disciplined by French generals, became uncontrollable after Ranjit's restraining hand was withdrawn. His son, Dhalip Sinha, was a minor; the rulers were afraid of the soldiers; and they accordingly hurled the splendid army of 60,000 troops against the British in 1845.

First Sikh War.—The Governor-General, Sir Henry Hardinge, took the field with Sir Hugh Gough, the commander-in-chief; and they met and defeated the Sikh army at Mudki in December, 1845. Ten days after, the British army carried the Sikh entrenchment at Ferozshahar after an obstinate resistance which astonished the English. In January, 1846, the Sikhs were again defeated at Aliwal, and in February the fourth and final contest was fought at Sobraon. After a gallant resistance the Sikhs were driven to the Sutlej, and the British dearly purchased the victory with a loss of over two thousand, killed and wounded. The British army crossed the Sutlej and marched to Lahore, and a peace was concluded. Dhalip Sinha was recognised as the ruler of the Punjab, but the Jalandar Doab—between the Sutlej and the Ravee—was annexed by the British.

Hardinge demanded from the Sikhs the expenses of the war, but the Lahore treasury was empty. Gulab Sinha, the Sikh Viceroy of Kashmir and Jamnu, offered to pay the money if he was recognised as independent ruler of that country. The offer was accepted, and Gulab Sinha's successors have held Kashmir and Jamnu since that time. Sir Henry Hardinge received a peerage, and left India in 1848.

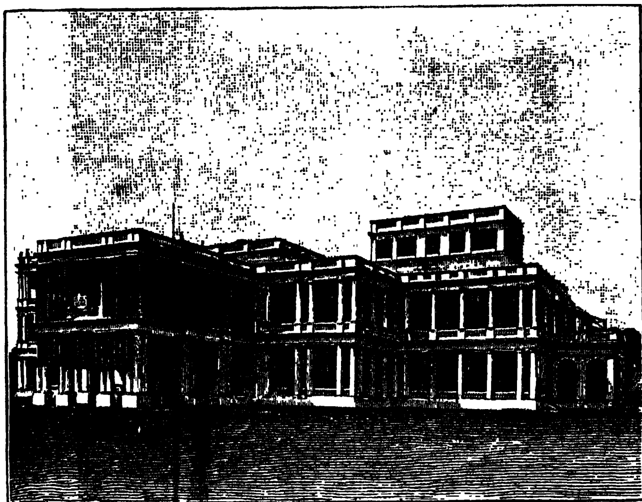
Lord Dalhousie.—Lord Dalhousie succeeded as Governor-General in 1848. The Sikhs were still turbulent; the Viceroy of Multan revolted against the central authority; and Sikh soldiers began to assemble from all sides. Lord Dalhousie declared war, and Lord Gough proceeded against the enemy.

Second Sikh War.—The Sikhs were strongly entrenched in the memorable battlefield of Chilianwalla when Lord Gough came upon them and attacked them. The Sikhs fought with their usual determination and valour; the attack failed; and Lord Gough lost 2400 men and the colours of three regiments. The tidings of this defeat, unprecedented in the history of British wars in India, were received with alarm in England, and Sir Charles Napier was appointed to supersede Lord Gough. But before the arrival of the new commander, Lord Gough had met and defeated the Sikhs in the battle of Gujrat. The Sikh power was now finally crushed, and Lord Dalhousie annexed the Punjab in 1849.

Second Burmese War.—The Indian empire was also extended in the east. British merchants had been roughly treated by Burmese officials, and Lord Dalhousie declared war with Burma. Rangoon and Bassein, Prome and Pegu, were added to the British empire in 1852.

Satara, Jhansi, and Nagpur.—The adoption of a child on the failure of a natural heir has been the immemorial custom in India from ancient times, but Lord

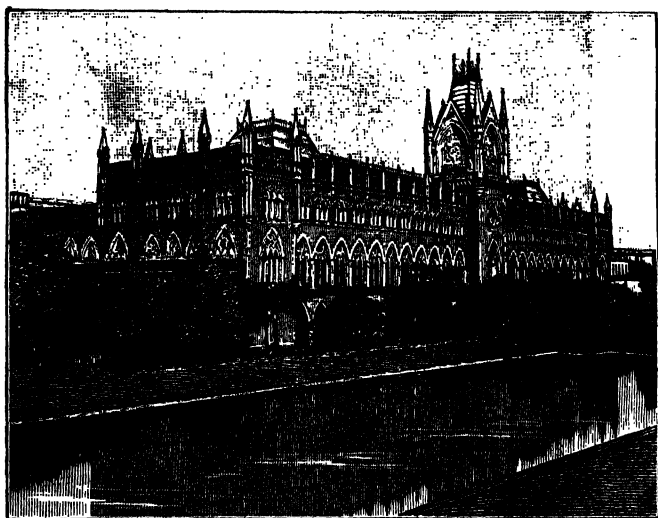
Dalhousie ignored the ancient Hindu custom, and annexed some states. The Raja of Satara, the last representative of Sivaji's house, died without a male heir in 1848, the adoption made at his deathbed was set aside, and Satara was annexed. Jhansi was also similarly annexed on failure of a natural heir. And when the Raja of Nagpur, the last of the Bhonslas, died in 1853 without a male issue, the adoption of a son by his widow was ignored, and the large dominions of Nagpur were added to the British empire.



GOVERNMENT HOUSE, MADRAS.

Berar.—It will be remembered that, after the second Mahratta war, Lord Wellesley had taken Berar from the Mahrattas and made it over to the Nizam of Haidarabad in 1803. But the pay due from the Nizam for the British contingent force was now in arrears, and Lord Dalhousie permanently took away Berar, and added it to the British possessions for the future maintenance of the contingent force.

Oudh.—Lord Dalhousie's last annexation was the important province of Oudh. The kingdom was founded by Sadat Khan on the decline of the Moghal power, and the Nawabs of Oudh had exercised considerable power in the days of Clive and Warren Hastings. Lord Wellesley had taken away one-half of the Oudh dominion for the support of a British subsidiary force, as has been stated before. There was misgovernment in the tract of the country still



High Court, Calcutta.

possessed and ruled by the Nawab, and Lord Dalhousie finally annexed this portion in 1856, on the eve of his leaving India.

Progress.—The administration of Dalhousie in India was marked by the introduction of railways and telegraphs in India, and the adoption of the half-anna postage throughout India. The famous education despatch of 1853, framed

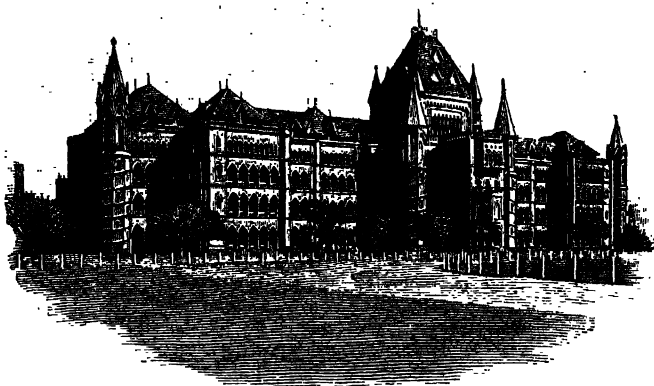
by Sir Charles Wood, settled the question of education on a satisfactory basis. Lord William Bentinck had decided that higher education should be imparted to the people of India through the English language. The new despatch continued the policy, but supplemented it by a system of vernacular education which would lead up to English education.

Renewal of Charter.—The Company's Charter was renewed in 1853. Bengal was placed under the separate administration of a Lieutenant-Governor. The old Supreme Courts and Sadr Courts were amalgamated into High Courts in the presidency towns, and the Civil Service of India was thrown open to competition.

Lord Canning.—Lord Canning, whose father had been Prime Minister of England in 1827, now came out as Governor-General of India in 1856, on the eve of a great catastrophe. The annexations of Lord Dalhousie had disturbed the minds of the people and dissatisfied chiefs and princes, and designing men fanned the dissatisfaction into a flame. The introduction of the Enfield rifle in the place of the old "Brown Bess" among the troops gave fresh cause for alarm, for the cartridge of the Enfield rifle was greased with the fat of pigs which was abominable both to Hindu and Mahomedan Sepoys. A mutiny accordingly broke out in 1857 among the Sepoys, and the warlike population of Oudh, which had been recently annexed, joined the mutineers in vast numbers.

The Mutiny. Meerut and Delhi.—The mutiny first broke out in Meerut in May, 1857. The Sepoys killed the Europeans in the station, marched to Delhi and proclaimed the old Moghal Emperor as ruler of India. Atrocities were perpetrated in Delhi, and the Sepoys shot down their European officers, and massacred European and Christian residents.

Jhansi and Cawnpur.—Similar incidents took place in other stations; officers were killed, jails were broken open, and treasuries plundered. At Jhansi, the European officers and residents, who had taken refuge in the fort, surrendered on assurances of safety, and were then killed. At Cawnpur also, the European garrison surrendered on assurances of safety, and were then shot down as they were

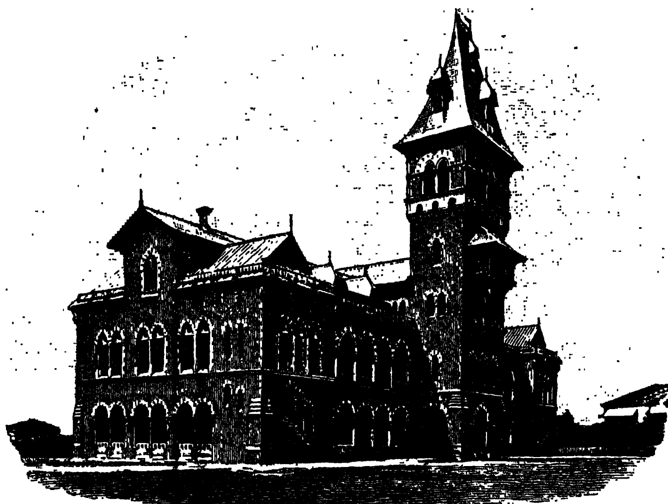


HIGH COURT, BOMBAY.

leaving the place by boats; and on a subsequent day European women and children were massacred to the number of about two hundred by the infamous Nana Saheb, son of the last Peshwa, Baji Rao II. In the meantime, General Havelock was coming up with British troops. He left Allahabad with two thousand troops, European and Sikh, defeated Nana Saheb's troops on the way, and entered Cawnpur on the 16th July, the day after the massacre.

Relief of Lucknow.—The British troops and residents

defended themselves gallantly at Lucknow, surrounded by swarms of mutineers who were joined by disaffected men from Oudh. General Havelock joined by Sir James Outram at last forced his way from Cawnpur to Lucknow, and relieved the heroic garrison. But the mutineers still continued the siege until Sir Colin Campbell came with fresh reinforcements to the rescue of the garrison. Nowhere were the mutineers so strong and determined as in Oudh,



ELPHINSTONE COLLEGE, BOMBAY.

and it took Sir Colin Campbell, (afterwards Lord Clyde,) two years to finally restore order.

Relief of Delhi.—In the meantime Delhi had been relieved. Sir Henry Barnard came in June, and occupied the old cantonment on the ridge outside the walls, but the mutineers held the city. Brigadier Nicholson came from the Punjab with fresh troops in August, and the city was taken in September. The two sons of the emperor were taken

and shot down, and the old emperor was sentenced to death, but was sent away as a state prisoner to Rangoon.

Jhansi and Gwalior.—Sir Hugh Rose conducted operations in Central India. He took the fort of Jhansi and defeated Tantia Topi, the general of Nana Saheb, at Kalpi. Tantia retreated to Gwalior and took possession of the city. Sir Hugh Rose followed him there, and took the enemy's entrenchments in June, 1858. The Rani of Jhansi was a heroic and determined woman; she had deeply resented Lord Dalhousie's refusal to permit her to adopt an heir; and she fought in this action in male attire, and fell fighting at the head of her troops. Tantia Topi fled, but was at last arrested in April, 1859, and was tried and hanged.

Abolition of E. I. Company. Queen's Proclamation.—The mutiny was suppressed; but it led to the abolition of the East India Company which had built up the Indian Empire. On the 1st November, 1858, the transfer of the empire from the Company to the Crown was announced at a *Darbar* in Allahabad, and in smaller *Darbars* in all the important stations of British India. And Her Majesty the Queen graciously declared in that Proclamation her will that "our subjects of whatever race or creed be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability, and integrity duly to discharge."

CHAPTER XVI.

INDIA UNDER THE CROWN, A.D. 1858 TO 1919.

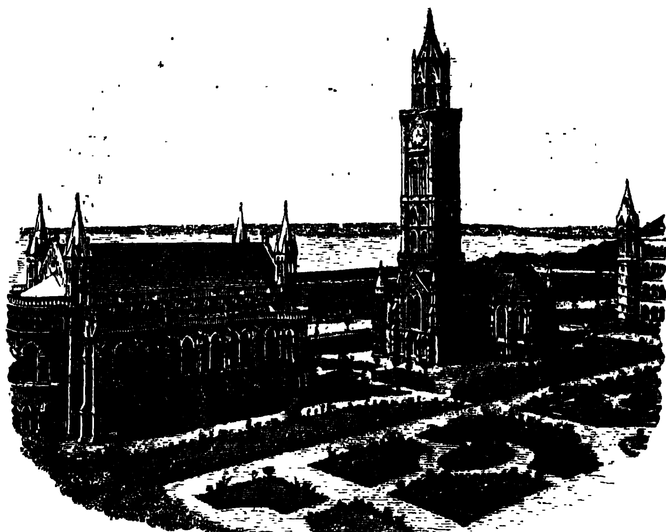
Lord Canning.—The administration of India passed from the East India Company to the Crown. In England, a Secretary of State for India, assisted by a Council, conducted and controlled the administration on behalf of the Crown. In India the Governor-General received the new title and rank of Viceroy. Lord Canning became the first Viceroy, and thirteen Viceroys have ruled in India after him, up to 1919.

The mutiny was quelled with acts of retaliation which oftener visited the innocent than the guilty. Lord Canning with a noble self-possession endeavoured to check this spirit of retaliation, and the epithet of "Clemency Canning," which was scornfully applied to him at the time for his moderation, is now considered as the highest praise that could be bestowed upon him.

Wise Measures and Laws.—Lord Canning's internal administration also points him out as a great statesman and a benevolent administrator. Acts were passed establishing the three Universities of Calcutta, Madras, and Bombay; and the Universities of Allahabad and Lahore have been added since Lord Canning's time. The great Rent Act of 1859 was passed to give the cultivators of Bengal security of tenure, as well as protection against the excessive demands of landlords, and the wise Act has considerably improved

the condition of the Bengal peasantry. The Indiàn Penal Code, which had been drafted by Lord Macaulay, was passed in 1860, and Codes of Civil and Criminal Procedure were passed in the following year. A great famine desolated the North-Western Provinces in 1860, and Lord Canning took all possible measures to save human life.

Revenue Settlements.—We have spoken before of the Revenue Settlements of Bengal, Madras, Bombay, and



UNIVERSITY BUILDINGS, BOMBAY.

of the North-Western Provinces. In the Punjab, after the conquest of that province, a settlement was made similar to that of the North-West. In the Central Provinces, formed out of the kingdom of Nagpur, a local administration was formed in 1862, and a regular settlement was then made. The leading man in each estate or village, who collected rents and paid the revenue to the government,

was called Malguzar, and the settlement is therefore known as the *Malguzari Settlement*. In Oudh, the settlement was made with Talukdars, and is called the *Talukdari Settlement.*

Intellectual Progress.—The intellectual progress of the country, which had been fostered by Lord William Bentinck, bore fruit with the lapse of time. The great reformer, Dayanand Saraswati, inaugurated in Northern and Western India a religious reform similar to that which Ram Mohan Roy had begun in Bengal, and was the founder of the *Arya Samaj*. In Bengal, the venerable Iswar Chandra Vidyasagar strove for social and literary reforms, Madhu Sudan Datta wrote a noble epic in Bengali, and Bankim Chandra Chatterjea founded a new school of fiction in 1864. Indian judges were appointed to the High Courts of India, and the first Indian civilian passed the open competition held in London in 1862. The bar and the medical profession received new accessions year after year, and statesmen like Sir Dinkar Rao, Sir Salar Jung, and Sir T. Madhava Rao introduced order and wise administration in native states, and proved the fitness of educated Indians for the highest posts of responsibility.

Lord Elgin.—Lord Elgin succeeded as Viceroy of India, but died in the year after his arrival, and his brief administration is not marked by any incidents of note.

Sir John Lawrence.—During the dark days of the Indian Mutiny, Sir John Lawrence had maintained peace and order in the Punjab. His eminent services were now rewarded. He was appointed Viceroy, and took charge of the government in 1864 from Sir William Dawson, who was acting since the death of Lord Elgin.

Policy of Peace.—Lord Lawrence's policy was a policy of peace and of "masterly inactivity," as it is called. There was much fighting in Afghanistan after the death of

Dost Muhammad, but Lord Lawrence rightly thought that British interference was uncalled for and would be mischievous. Sher Ali Khan, the youngest son of Dost Muhammad, ultimately secured the throne of Kabul, and was recognised by the Indian Government.

Bhutan.—The people of Bhutan gave some trouble by making raids into British territory, and an English envoy who was sent to Bhutan was forced to sign a treaty yielding the disputed tracts to Bhutan. This led to a Bhutan war; British subjects carried away by the Bhutanese were released, and the Dewars were annexed to British India.

Oudh and Orissa.—The condition of the peasantry of Oudh caused much anxiety, and an Act was passed to secure them in their customary rights. A great famine desolated Orissa in 1866, many people perished of hunger, and many flocked to Calcutta for shelter and food. The European and Indian residents of Calcutta vied with each other in the benevolent work of helping and feeding the distressed. Sir John Lawrence left India in 1869, and was raised to the peerage.

Lord Mayo.—Lord Mayo who succeeded held a great Darbar at Umballa, and formerly recognised Sher Ali as the Amir of Kabul. The Viceroy took a great interest in extending public works and in promoting education among the people, and followed the peaceful policy of his predecessor.

Visit of the Duke of Edinburgh.—The Duke of Edinburgh, a son of Her Majesty the Queen, visited India during Lord Mayo's administration, and was received with demonstrations of loyalty by the people of India of all classes and communities.

Lord Mayo visited Burma and then went to the Andaman Islands to inspect Port Blair. His valuable life was cut short by the knife of a convict at Port Blair in 1872.

Lord Northbrook.—Lord Northbrook succeeded as Viceroy in 1872, and followed the peaceful policy of Lawrence and Mayo. The gradual approach of Russia towards Afghanistan created apprehensions in Europe, but Lord Northbrook held that to meddle with Kabul would do more harm than good, and would interrupt the peaceful and friendly relations with the Amir which it was desirable to continue.

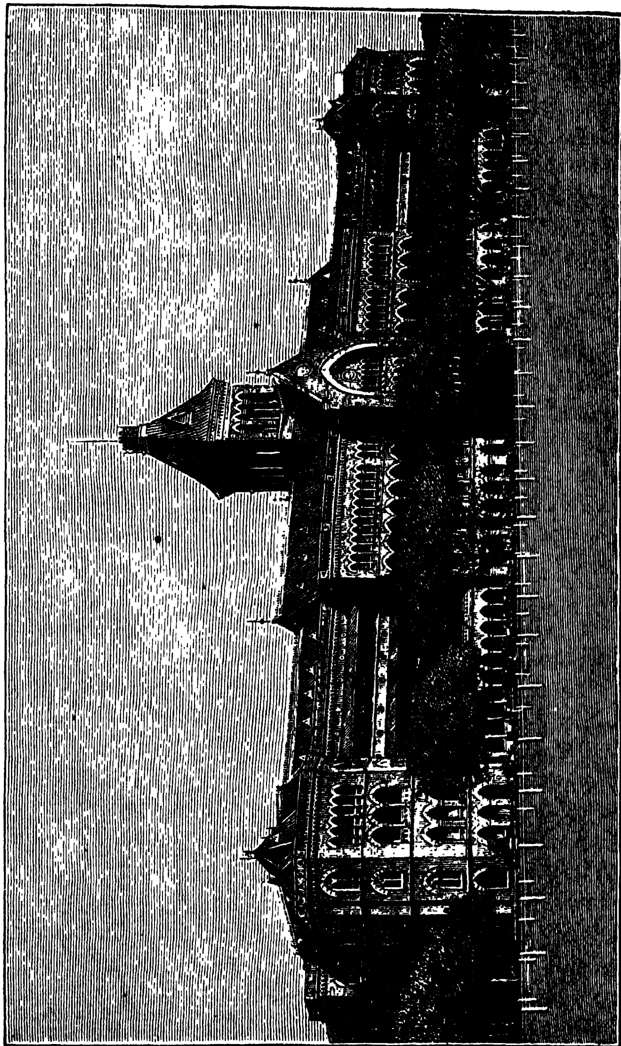
Behar.—A famine visited Behar in 1874; but the condition of the people of Bengal is better than that of the people of many other parts of India, and loss of life was prevented. Lord Northbrook's noble and successful endeavours to relieve distress and prevent loss of life were appreciated by the people, and received the highest praise.

Baroda.—The Gaekwar of Baroda was charged with misgovernment and an attempt to poison the British Resident. He was deposed after a trial, and a child belonging to the family was installed in his place.

Visit of the Prince of Wales.—The Prince of Wales visited India during Lord Northbrook's administration, and was received by the people of India with demonstrations of sincere loyalty which were most gratifying.

Lord Lytton. The Queen proclaimed Empress of India.—Lord Lytton succeeded Lord Northbrook as Viceroy in 1876. On the 1st January, 1877, the Queen was proclaimed as Empress of India at a great Darbar held in Delhi and in every district town in India.

Madras.—A great calamity overtook Madras in the same year. A famine, severer than any which had been witnessed in India for many years, desolated the country. The people were poor and resourceless, the relief measures were inadequate, and the loss of life was terrible. It is computed that over five millions of people died from starvation or from diseases brought about by the famine.



BOMBAY GOVERNMENT—SECRETARIAT OFFICES.

Second Afghan War.—Lord Lytton departed from the policy of his predecessors with reference to Kabul. The Amir of Kabul had received a Russian mission, but refused admittance to a British envoy. Lord Lytton declared war against Afghanistan, and sent three armies into the country. Sher Ali fled from Kabul, and died shortly after. His son, Yakub Khan, was recognised as Amir, the British frontier was extended to the farther sides of the passes, and a British Resident was posted at Kabul.

The British Resident and his escort were attacked and massacred a few months after the peace was signed, and a British army was sent again. Yakub abdicated, and Kabul and Kandahar were occupied by a British force. Lord Lytton resigned in 1880.

Lord Ripon.—Lord Ripon succeeded as Viceroy. A British brigade was defeated at Maiwand by the Afghan troops, but Sir Frederick Roberts, (afterwards Lord Roberts,) marched from Kabul to Kandahar, and defeated the Afghan army. Abdur Rahman, a nephew of Sher Ali, was recognised as the Amir of Kabul, and the British force withdrew from Kabul and Kandahar.

Extension of Self-Government.—Henceforth Lord Ripon pursued the peaceful policy of Lawrence, Mayo, and Northbrook, and the country prospered under his administration. The people of India remember his administration with gratitude for the endeavours he made to associate them to a greater extent in the administration of their own concerns, and to give them some measure of self-government in local matters. He allowed the people to elect their representatives in district boards and municipalities, and he also permitted municipal corporations to elect their own chairmen. He proceeded on the lines laid down fifty years before by Lord William Bentinck, and

was actuated by the same desire to repose trust and confidence in the people in the work of administration.

Lord Dufferin.—Lord Dufferin succeeded as Viceroy in 1884. The Amir of Afghanistan was received at a great Darbar, and friendly relations with that ruler were strengthened. War with Russia seemed imminent at a time, but Lord Dufferin, with his remarkable ability and tact, avoided the war and laid the foundations of a lasting peace. At the same time British control was slowly extended beyond the natural frontiers of India in the west.

Third Burmese War.—King Thibaw of Burma was accused of treating British subjects and British claims in a hostile spirit, and a war was declared. There was no fighting; Thibaw was deposed, and Upper Burma was annexed to the British Empire.

Jubilee of 1887.—The fort of Gwalior, which had been held by the British since the Mutiny, was now restored to Sindia. And the fiftieth year of the reign of the Queen-Empress was celebrated in India with demonstrations of loyalty among the people.

Lord Lansdowne.—Lord Lansdowne succeeded Lord Dufferin as Viceroy in 1888. The extension of British control beyond the North-West frontier continued during his administration. There was some disturbance at Manipur in the eastern frontier, and Manipur was taken under British management.

Indian Councils.—An Act was passed by the Parliament of Great Britain by which the position and usefulness of Legislative Councils in India were improved. Some members chosen by popular bodies were admitted to the Councils to represent the wishes and opinions of the people.

Lord Elgin.—Lord Elgin, son of the second Viceroy of India, came out as Viceroy in 1894. Disorders in

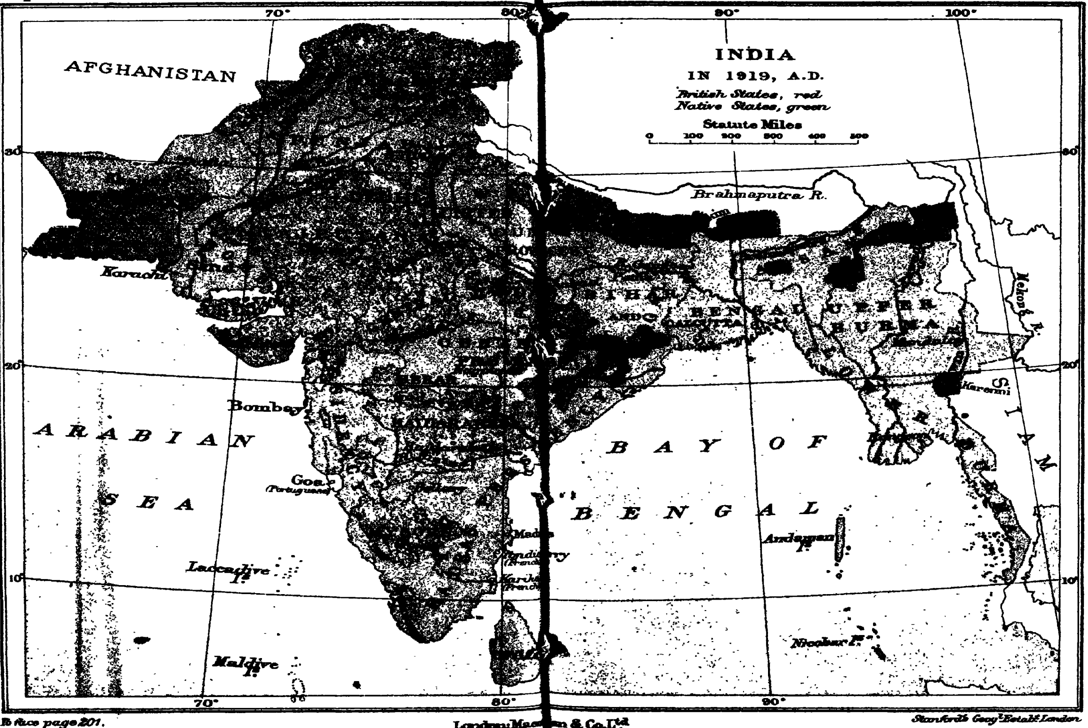
Chitral led to the permanent occupation of that remote post by a British force.

Jubilee of 1897.—The sixtieth year of the Queen-Empress's reign was celebrated with demonstrations of loyalty in India, as in every other part of the British Empire, throughout the world. In London, Her Majesty drove through a circuit of six miles amidst the acclamations of a loyal nation.

War, Famine, and Plague.—But the year was a sad year for India. The tribes in the North-West frontier rose against the British, and were not quelled till after a harassing war in their hills and fastnesses, in which many lives were lost. A famine broke out over a larger area in India than had ever been visited by this calamity before. It affected portions of Behar, the North-West, and Bombay, but the Central Provinces suffered most. Relief operations were undertaken, but there was a large and lamentable loss of life in spite of such operations. And at the same time a plague broke out in the Bombay Presidency and rapidly spread to other parts of India. The measures undertaken to check the plague were not successful, and caused much hardship and bitterness of feeling, and an ignorant fanatic at Poona murdered two European officers who had supervised these measures. The offender was arrested, tried, and hanged.

In the midst of these accumulated misfortunes much irritation was felt and found expression in newspapers, and the government of Lord Elgin passed two Acts to repress sedition and to place the press of India under some check. Lord Elgin left India after an administration of five years.

Lord Curzon.—Lord Curzon, Under Secretary of State for Foreign Affairs, and a distinguished member of Parliament, was chosen to succeed Lord Elgin, and arrived in India in 1899.



London: Macmillan & Co. Ltd. Stanford's Geog. Estab. London

The new Viceroy had already gained a wide knowledge of the East by his remarkable travels, and was on intimate terms with many of its rulers. During his years of office he made sweeping changes in nearly every department of administration. Time has shown the immense value of many measures which were at first by no means popular.

Plague and Famine.—During the early years of the new century, India's sufferings from plague and famine were on a terrible scale. There was great loss of life in Western India, and at one time more than six million people were on relief works. The struggle against these calamities caused fresh attention to be given to improved sanitation, housing, education in the laws of health, and the help due to the agriculturist.

King Edward VII.—The Queen-Empress Victoria died in January 1901, mourned by all her Indian subjects, whose welfare she had always counted among the first of her interests. She was succeeded by her son, who had visited India in 1875, and his coronation as His Majesty King Edward VII. was celebrated by Lord Curzon at a magnificent Darbar held at Delhi in 1903.

North-West Frontier Province.—Although the Viceroy, like his successors, was on friendly terms with Habibullah, the new Amir of Afghanistan, there was still no satisfactory system of control on the north-west border. Feeling that the districts beyond the Indus needed a special administration apart from that of the rest of the Punjab, Lord Curzon created a separate North-West Frontier Province under a Chief Commissioner at Peshawur. The former North-Western Provinces became the United Provinces of Agra and Oudh.

War with Thibet.—In 1904 an expedition was sent to Thibet in consequence of the hostility shown to the Indian Government by the Dalai Lama. As the force met with

armed resistance, it entered and occupied the mysterious capital, Lhassa. The Dalai Lama fled, and the country paid an indemnity. The Government was afterwards forced to oppose Chinese claims to full authority over Thibet, and the establishment of a Chinese Republic created further difficulties not yet solved.

Various Measures.—To combat the poverty and indebtedness of the peasant, Lord Curzon passed an Act to control the ownership and transfer of land and the collection of revenue. He established the Co-operative Credit Societies which have done much to save the farmer from the money-lender, while the growing industries of India were represented in a new department of Government. Great encouragement was given to the study and preservation of the wonderful achievements of ancient Indian art and architecture. Far-reaching reforms in Education were also begun, and culminated in the Universities Act, at one time opposed with a bitterness which later events have not justified.

Partition of Bengal.—Far greater resentment was caused by the arrangement for the division of Bengal, a province too unwieldy for proper government as a whole. This project had long been discussed, and in 1904 it was decided to form a new province by attaching Eastern Bengal to Assam. Intense hostility was aroused among the people of Bengal, who feared for their national unity, and there was an outbreak of crime in support of the agitation. There was no doubt of the wisdom of dividing the responsibility for so huge an area, and in 1911 a scheme securing this result by different means was announced. Bengal was re-united, a new province of Behar and Orissa was formed, and Assam returned to its separate administration.

Lord Kitchener.—In 1905 Lord Curzon's resignation followed a difference of opinion between the Viceroy and the

Commander-in-Chief, Lord Kitchener, as to the relations of the civil power and the military.

Lord Minto.—He was succeeded by Lord Minto, great-grandson of the first Viceroy of that title. Lord Minto's name will always be associated with that of the Secretary of State, Lord Morley, and their joint efforts for liberal constitutional reform.

Unrest.—The times seemed ill fitted for such a movement. Discontent was rife and was not easily allayed, especially in Bengal. For several years there was serious disorder all over the country, and a distressing campaign of political assassination, including attempts on the Viceroy himself. The Government was forced to pass stringent laws controlling public meetings and newspapers.

In later years it was discovered that much of this sedition had been fostered by the European enemies of the Empire for their own ends. There was no warfare beyond an expedition against the raiding tribe of the Zakka Khel.

Indian Councils Act.—In spite of these difficulties, a bold step towards representative government was made by the Indian Councils Act of 1909. The membership of all Legislative and Executive Councils was increased and opened to Indians. An Indian was admitted to the Viceroy's Council, and two to that of the Secretary of State in London. All classes, industries, and special interests were guaranteed representation and full rights of discussion and criticism at council meetings.

King George V.—In May 1910 universal grief was caused by the death of King Edward VII., and when his son came to the throne as King George V. there were abundant signs of better feeling in India as a result of the Morley-Minto reforms, which later measures confirmed and increased. In November 1910 Lord Minto retired, Lord Morley leaving office in the same year.

The Royal Visit.—Lord Hardinge, the new Viceroy, was a grandson of the victor of the First Sikh War. His Viceroyalty was marked by an event of unsurpassed importance and magnificence, the visit of King George and Queen Mary in person. Their Majesties arrived at Bombay on December 2, 1911, and on December 12, His Majesty, robed and crowned, was proclaimed King-Emperor of India at a Darbar of unequalled splendour held at Delhi. After receiving the homage of the Princes of India, His Imperial Majesty announced the transfer of the capital of India from Calcutta to a new city to be built on the historic site of Delhi, and the creation of the new province of Behar and Orissa already mentioned. The King and Queen left India in January 1912, having received during their stay every manifestation of loyalty to their persons and the Empire.

Indian Problems.—During the next two years important inquiries were made into the administration of the various departments of State, the public services, military expenditure, emigration, and the currency question. The Census taken in 1911 had shown a population of 315,000,000.

The Great War: India's Part.—In August 1914 the unscrupulous ambition of Germany plunged the world into war on a scale unparalleled in history. The enemies of the British Empire openly prophesied its almost immediate collapse, which they had spared neither money nor energy to secure. Nowhere were their hopes more utterly confounded than in India. The offers of help and personal service made by her Chiefs and peoples earned the deepest gratitude of the Empire. Princes, rajahs, and chieftains of border tribes contributed men, animals, arms, equipment, munitions, and money with which to purchase whatever they could not supply. In the autumn of 1914, 200,000 Indian

soldiers landed in France, and they were but the van of the great forces which afterwards fought and conquered side by side with troops from every corner of the one Empire on the battlefields of Flanders, Palestine, Mesopotamia and East Africa. India put into the field nearly 1½ million men. Two great War Loans were raised by public subscription in India itself. The King-Emperor spoke eloquently of the devotion of his Indian subjects and "their prodigious offers of their lives and their resources in the cause of the realm."

Warfare was not carried on in India except for a brief bombardment of Madras by the German raiding cruiser "Emden" and the sinking of vessels in Indian waters. The country was particularly affected by the death of Lord Kitchener, to whom the highest office in the conduct of the war had been committed. He was drowned in 1916 on his way to Russia.

In November 1918 the war ended in the overthrow of the German Empire and Austria, Turkey, and Bulgaria, its allies.

An epidemic which affected the whole world caused great loss of life in India in 1918.

Indian Production.—From being the base of supplies for the Eastern campaigns, after a period of regrettable mismanagement which caused much suffering to the troops in Mesopotamia in 1916 and world-wide indignation, India became the source of materials for all the British forces in the field. Wheat and grain for food-stuffs, cotton and jute for uniforms, tents, and blankets, leather for every purpose, weapons and explosives, all had to be produced in gigantic quantities. New machines and new methods were necessary. Once familiar with these, India has every asset for industrial and agricultural development in time of peace.

The Chelmsford-Montagu Policy.—In the spring of 1916 Lord Chelmsford became Viceroy. The Hon. E. S. Montagu, formerly Under-Secretary to Lord Morley, was appointed Secretary of State. Their policy was at once announced as that of responsible government and "the gradual development of self-governing institutions." The Viceroy summoned in 1918 an All-India War Council representing all shades of Indian opinion: provincial conferences of a like character followed. Mr. Montagu paid a memorable visit to the country to make investigations and develop his scheme of constitutional reform. He afterwards presented to Parliament the Montagu-Chelmsford Report, already famous, and announced in 1919 that a Reform Bill designed to carry out its recommendations was shortly to be introduced.

Indian Honours.—The Imperial War Council included two Indian members, who were also appointed delegates to represent India at the Paris Peace Conference. They were His Highness the Maharajah of Bikanir and Lord Sinha. Lord Sinha is the first Indian to be raised to the British Peerage, and the first Indian Under-Secretary of State for India.

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